The Canadian Jewish news

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Israeli minister supports criticism

By SHELDON KIRSHNER

TORONTO —

Moshe Kol, Israel's tourism minister, says he agrees with the charges levelled by the national president of the United Israel Appeal that the Israeli government and the Jewish Agency do not give the Canadian Jewish community the attention it deserves.

The veteran Independent Liberal cabinet minister said he found Phil Granovsky's accusations "very shocking."

(In an interview with CJN Associate Editor Lewis Levendel, Kol said, "some leaders [in Israel] make promises very lightly." He said he would take up Granovsky's grievances with Keren Hayesod and Jewish Agency officials when he returns to Israel. "It's their job to do all they can to help the campaign here," he said at the Royal York Hotel.)

Kol, who was in Toronto on a North American trip to promote tourism, had no Israel Bonds or United Jewish Appeal speaking engagements.

Granovsky recently told the Jewish Agency's board of governors in Jersualem that top-flight Israeli speakers do not visit Canada to address fund-raising functions. He warned that if "we are not serious about Canadian requirements for services, Canada will not take seriously Israel's pleas for money."

Granovsky is also chairman of the Agency's Assembly Committee, the first non-Israeli to hold that important post.

Responding to the criticism, Moshe Ofer, counsellor at the Israeli Embassy in Ottawa, suggested that Canadian fund-raising bodies may never be able to attract as many top-drawer Israeli guest speakers as their American counterparts.

But he expressed the hope that arrangements could be worked out whereby such speakers as Prime Minister Rabin and Defence Minister Peres could be persuaded to address UIA-UJA dinners in Canada after visiting the United States.

Explaining why such political figures as Rabin and Peres visited the U.S. to the exclusion of Canada, Ofer said: "They come to the United States for business and while they are there they are asked by Israel Bonds or UIA to give some time to these organizations.

"The prime minister wouldn't go to the U.S. just to make an appearance at a United Jewish Appeal dinner. It's a question of the order of business. There is a greater volume of business between Israel and the United States than between Israel and Canada."

Ofer emphasized that when Israeli officials visit Canada as guests of the government, they speak to fund-raising functions. That was the case when Foreign Minister Yigal Allon paid a visit to Ottawa last autumn, he said.

He admitted there may be "repercussions" if local and national fund-raising affairs are not addressed by what he called "attractive speakers."

Meanwhile, the national president of the Canadian Zionist Federation termed as "deplorable and discriminatory" the inability or unwillingness of top Israelis to visit Canada on fund-raising missions.

Phil Givens said Israeli

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Cotler is undecided whether he'll run for CJC presidency

TORONTO [Staff] —

Prof. Irwin Cotler has not as yet decided to enter the race against Rabbi W. Gunther Plaut for the presidency of the Canadian Jewish Congress. The McGill University professor told The Canadian Jewish News he hadn't made up his mind.

If he did enter the contest (most observers think he won't), it would be a highlight of the 18th Plenary Assembly of Congress to be held at Queen Elizabeth Hotel in Montreal, May 12-15. About 1,500 delegates are expected to participate.

Asked whether he'd run against Cotler, Rabbi Plaut told The CJN reporter that it's a hypothetical question. "Let him make up his mind," he commented.

Quebec Premier Rene Levesque will be the main speaker of the CJC's 18th plenary. Congress recently announced a federal presence at the convention by inviting Secretary of State John Roberts to bring greetings at the closing luncheon.

It was also announced that Lord Fisher of Camden, president of the Board of Deputies of British Jews, will join Philip Klutznick, chairman of the board of governors of the World Jewish Congress, and Israeli Prof. Yoram Dinstein, currently in Toronto, at a session dealing with world Jewry.

Another major speaker will be author Elie Wiesel, who'll address an Oneg Shabbat May 13. Other prominent speakers already announced are Israel UN Ambassador Chaim Herzog and Rabbi Arthur Hertzberg, president of the American Jewish Congress.

Boycott of banks might backfire

By HARVEY WARREN

TORONTO —

A Toronto symposium has been warned that a counter boycott of chartered banks complying with the Arab economic embargo of Israel could leave the Jewish community with egg on its face.

Norman May, co-chairman of the Canada-Israel Committee, told an audience of 150 at Adath Israel that though banks are implicated in the boycott, he was not advocating an organized counter boycott.

May drew a parallel to the "spontaneous, grass-roots" Jewish tourists' boycott of Mexico in response to that country's support of an anti-Zionist UN resolution. He stressed that if a counter boycott of the banks was not spontaneous and not uniformly, totally and unquestionably accepted and implemented, then "you might run the risk of exposing yourself to the fact that you have not succeeded in carrying out this campaign, that you have come out with egg on your face, and you may be shown to be less than totally effective.

"I'm not suggesting we man the barricades," he added, but rather urged action on a more personal level. He recommended writing letters to bank presidents and branch managers, which is,

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(David Groskind photograph)

Gavin Benjamin and Victoria Yankelvich take part in a seder rehearsal at Toronto's Associated Hebrew School on Finch Avenue West. Passover starts at sundown, Saturday, April 2 and continues until sunset, Sunday, April 10.

Kruger named as dean

TORONTO [Staff] —

Arthur Kruger has been named dean of the faculty of arts and sciences at the University of Toronto, the first Jew to hold that post.

A native of Toronto, the 44-year-old principal of the U of T's Woodsworth College will assume his duties on July 1.

Kruger, a professor of political economy, is an active member of the Jewish community. A self-professed traditional Jew, he is a board member of Associated Hebrew Schools, Community Hebrew Academy and Or Chaim Ulpanat Orot Schools. He also holds membership in the Toronto Jewish Congress and the Canadian Jewish Congress.

Kruger is well known for his participation in civil rights and labor issues and has frequently acted as an arbitrator in labor disputes.

A graduate of the University of Toronto, he received his doctorate in economics from MIT, and has taught that subject at U of T for the last 16 years. Kruger sits on the U of T's governing council.

He is married to the former Betty Jacober. The Krugers have four children, all of whom attend Jewish day schools.

Dean Arthur Kruger

Ashdod kindergarten is built with money raised in Canada

TORONTO —

For Faye Kieffer, the recent United Jewish Appeal Societies' Mission to Israel took on extra significance. Not only was it her first visit to the Jewish state, but she was privileged to witness the fruition of a project which she and many other members of the Massada Chapter and the Farband of Lithuanian Jews had created here in Toronto.

All are loyal UJA supporters, but a few years ago they decided they wanted their UJA dollars to go towards a specific project in Israel that was close to their hearts. The state of Israel is young and its future lies in the hands of its youth. What better way to use those dollars than on the very young?

That is how the idea came about to build a kindergarten for children of new immigrants in Ashdod. The scheme was approved and earnest fund-raising began, greatly helped by the able leadership of the society's UJA chairman, Carol Levitan. The dream is now a reality.

Mrs. Kieffer, with five other members of the society who were part of the mission, were among the guests at the official opening of the kindergarten a few weeks ago.

"It's very modern and beautiful," said Mrs. Kieffer on her return to Toronto, "and worth every penny people put into it. I hope other societies follow what we did and start similar projects."

At the opening, David Belsky of Toronto, representing the Farband of Lithuanian Jews, brought greetings from Rewen Madesker, president, with the added enjoyment to the children of having his wife, Vella, address them in Hebrew.

Members of the mission were told that 50 more kindergartens like the one in Ashdod are needed. This was the message they were asked to bring home to other organizations.

Notice

Due to the Passover holidays, The Canadian Jewish News offices will be closed Monday, April 4 and Friday, April 8.

For the April 15 edition, the classified and display advertising, and editorial deadline will be Thursday, April 7 at 2 p.m.

Rabin welcomes Soviet peace plan

JERUSALEM (JCNS) —

The Soviet plans for bringing an end to the Israeli–Arab dispute, announced recently by the Soviet Communist Party leader, Leonid Brezhnev, have been publicly welcomed here by Prime Minister Yitzhak Rabin.

Addressing the board of governors of the Hebrew University, Rabin said he was "especially glad that even Moscow now realizes there should be no imposed peace." He added: "We take seriously the voices of Moscow and Washington, which say that only parties to the conflict should negotiate the terms of a final peace settlement."

Brezhnev's proposals included a phased withdrawal by Israel from occupied territories with appropriate borders then being clearly defined; demilitarized zones on both sides of such boundaries; and that a peace document should outlaw acquisition of territory by war and ensure rights of all Middle East states to independence and security, as well as guaranteeing the Palestinians rights to create their own state.

All sides, he further suggested, would undertake to respect each others' sovereignty, territorial integrity, inviolability and political independence. They would also pledge to resolve disputes by peaceful means.

Israeli policy analysts said that although there were some fresh nuances in the Russian position, there was nothing dramatically new in Brezhnev's speech.

The rehashing of their old ideas indicated the Soviet predicament at finding themselves with no adequate role to play in the political negotiations, one senior official said. He also welcomed, cautiously, the less violent language employed recently in Soviet Middle East statements, plus the scaling down of verbal hostility towards Israel and also the downgrading of the Palestine Liberation Organization as an element in the political process.

No charters to Israel before 1979, says Kol

By LEWIS LEVENDEL
Associate Editor

TORONTO —

The earliest Canadians could expect consideration for charter flights to Israel would be 1979, according to Israel Tourism Minister Moshe Kol.

"I'm optimistic if the results of our charter policy now in effect are successful, the government will go for it from other countries such as yours," he told The Canadian Jewish News in an interview last week. "But it will not happen in 1977 and 1978. The new government will have more important things to contend with."

Last year, the government approved charters from a number of European and North American areas, but turned down the Tourism Ministry request to allow similar flights from Canada. It was thought the government might be more amenable to charters from Canada after CP Air suspended its Israeli service last October. But that does not appear to be the case.

Kol was in Toronto on the first stop of a four-city North American tour to promote tourism in Israel's upcoming 30th anniversary year. While here, he met CP Air Vice-President Edwin Ogden. The 66-year-old minister noted CP Hotels has just opened a hotel in Tiberias and was negotiating for one in Tel Aviv. He noted these openings when expressing hope the airline might resume its services.

"They (CP Air) made mistakes in their promotion program," commented Kol, noting other international airlines are doing well on the Israeli service.

One of the founding fathers of Israel, Kol, chairman of the Independent Liberal Party, has been tourism minister since 1966. He is calling on all Jews, who have not as yet been to Israel, to come during the 30th anniversary year and take in some special events. They will be announced shortly.

The country hopes to have a million visitors during that year, up 200,000 from last year, he told The CJN during a half-hour interview behind tight security in the Royal York's Royal Suite. The last time he recalled visiting Toronto was in 1971 to open the Israel Government Tourist Office.

"Eighty percent of the Jews of Canada have not visited Israel," the minister claimed. "This is a shocking figure. They give money to UJA and Bonds. Let them come and enjoy." (About 30,000 Canadians visited Israel in 1976.)

The veteran politician praised Toronto as "having one of the best communities in the world" and for its young generation of leadership.

During the interview, he reiterated his previously-reported criticism of the Israeli government for not spending enough to expand the country's tourist facilities. He charged the government only put about $2.25 million into developing tourism during the past 10 years, while investing more than 20 times as much in tourist enterprises.

He explained that money spent on the former is direct expenditure while the latter consists of loans to investors. More must be spent in promotion, on the hotel industry and training of manpower.

About 50,000 families in Israel are dependent on tourism, he continued. His ministry had saved the town of Eilat and had invested much money in the Galilee and Dead Sea areas. As far as accommodation goes, emphasis is being put on moderate-priced hotels. No new luxury places are being built, except in Haifa.

Regarding his own political future, although he will not stand for re-election, Kol said he might hold a position with the next cabinet. Israeli law does not require a minister to sit in the Knesset.

With 50% of the electorate still undecided how they will vote, he declined to forecast results in the May contest. He hopes his party can win five seats, one more than its present number. He says this despite predictions his party may disappear, losing heavily to the Democratic Movement for Change, headed by Prof. Yigael Yadin.

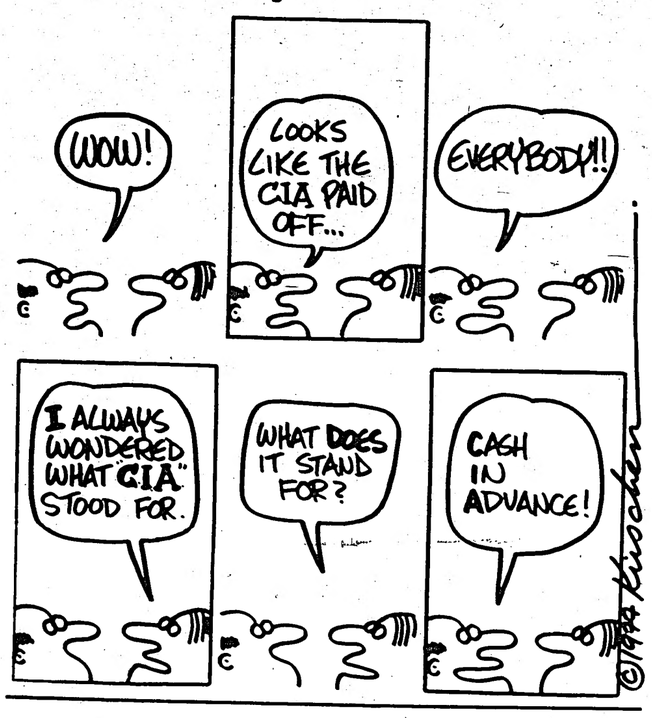
Menachem Begin, with his "extreme" views regarding the occupied territories, is the "best asset" of the Labor Party, he said.

Kol's party is calling for electoral reform based on regional proportional representation.

Israel Tourism Minister Moshe Kol (left), greets Ontario Minister of Industry and Tourism Claude Bennett at Toronto reception last week. Looking on are Larry Grossman, Toronto MPP, and Arye Reif (with beard), an Israeli official.

World News

Dry Bones



JEWELRY EXPORTS INCREASE

By NECHEMIA MEYERS

JERUSALEM —

Roman glass brought to the Holy Land 2,000 years ago is now making its way back to Rome and other cities, this time encased in handsome Israeli silver rings and pendants.

These items form part of Israel's exports of jewelry and giftware, which in 1977 will bring in an estimated $25 million. This isn't much compared to the $600 million Israeli diamonds will earn this year, but it helps the country's balance of payments; moreover, exports of this type are likely to increase substantially in the years ahead.

Such is the opinion of 200 buyers from Canada and a dozen other countries who attended this week's Jerusalem Jewelry and Crafts Trade Fair. Not only are Israeli products handsome, they say, but also, and no less important, recent trade agreements permit them to enter both the United States and Common Market countries free of customs.

While many of the items on display in Jerusalem were not so very different from those made in other countries, some were specifically linked to the Holy Land.

The works of U.S.-immigrant Ya'acov Heller, for example, are inspired by biblical themes. His display of silver figurettes at the fair featured a winged angel clutching a ram and at the same time tapping on Abraham's shoulder just as the old man is preparing to sacrifice his son Isaac. A silver angel with even larger wings is shown struggling with Jacob, while King David is portrayed as both a harp player and a warrior.

The artist proudly points out that Prime Minister Rabin two years ago presented then U.S. President Ford with a Heller portrayal of the battle between David and Goliath. However, he admits, it is not clear whether the gift influenced Ford's decision to supply Israel with a large quantity of modern "slingshots."

Also based on biblical themes and indeed on Bible-era techniques are the mosaics produced by Kibbutz Eilon in the Western Galilee. It is for this reason that the secular kibbutzniks have sold many mosaics to synagogues and other religious institutions.

Eilon was only one of a dozen kibbutzim which displayed jewelry and giftware in Jerusalem. Ma'agam Michael, a settlement south of Haifa, showed photo-fabricated jewelry, an off-shoot of its photo-etching plant which makes precision-thin metal parts for industry. There were also silver rings, bracelets, earings and chains from Kibbutz Megiddo in the Valley of Jezre'el and anodized aluminium jewelry from Jordan Valley Kibbutz Ashdod Ya'acov.

Kibbutzim have embarked upon the production of these items not so much because they bring in money — as they do — but because they can be made by older members who are no longer strong enough to toil in the fields. In addition, such enterprises give kibbutz artists an opportunity to contribute to the settlement's economy by designing new pieces of jewelry or new types of hand-made giftware.

On the other hand, the Jerusalem-based enterprise known as "Antiquities of the Holy Land" must strain to avoid any suggestion of originality in its products. Working in collaboration with Yigael Yadin and other leading Israeli archeologists, the company makes exact replicas of ancient artifacts, such things as a 1,800-year-old gazelle-headed standard discovered in the Judean Desert, a Chalcolithic ivory figurine dug up in the Beersheba area or a bronze Canaanite Astarte found in Nahariya, near the Lebanese border.

The replicas, owner Abraham Levy admits, can be almost too accurate. "Though each item of ours," he says, "is marked with the letter 'R' (for replica), there have been cases where hundreds of dollars were paid for them after the 'R' had been filed away."

Levy regards his products as more than just dollar earners. He points out that every artifact is accompanied by a detailed description of its background, usually written by the archeologist who discovered it. "Thus," Levy declares, "the person who buys my replicas also gets a title deed to the Holy Land."

Weizman outlines main issues of the campaign

By HARVEY GOLDBERG
[Special to The CJN]

NATANYA —

Domestic problems concerning the quality of life of the average Israeli is the most important issue facing Israel in the current election campaign, says Maj.-Gen. (ret) Ezer Weizman.

Rampant bureaucracy, inflation, failure to attract foreign investment, uncontrolled government spending and unnecessary government interference in the free enterprise system are resulting in a standard of living which discourages aliyah, encourages emigration and makes the day-to-day life of the average Israeli very difficult, he said.

Weizman, campaign manager for the Likud alignment in the Knesset, spoke recently to an election forum of the Netanya branch of the Association of Americans and Canadians in Israel.

He said the Labor Alignment under Prime Minister Rabin has been unable to deal with domestic problems facing Israel and that it is a government which "lacks the ability to achieve what it proposes."

After almost 29 years of Labor rule, Israel needs a change. The Likud, the "most united party in the country", is the only real alternative to Labor, he said.

Weizman promised that the Likud list of candidates, to be headed by Manachem Begin, will include many new young faces. A Likud government under Begin's leadership would be firm and uncompromising in the face of Arab threats, he said.

The great increase in emigration and the lack of large-scale aliyah was a "great tragedy of Zionism," said Weizman. He noted that, on a recent trip to New York, two out of 10 cabs he took were driven by Israeli emigrants. He said the problems of emigration and lack of aliyah are closely linked to the level of the quality of life. The only real solution is to "make a better Israel" in which life for the average citizen would be easier.

Regarding a peace settlement with the Arabs, Weizman said that the Likud is opposed to returning any part of the West Bank, which Israel has occupied since 1967. He said the border of Israel should be along the Jordan River.

The Likud is willing to consider making territorial compromises with regard to the Golan Heights and Sinai, he said. This position is in marked contrast to that of the Labor Party, which at its recent convention agreed to support the possibility of territorial compromise in all occupied areas.

Weizman said that the Likud favors giving full citizenship to all Arabs in the occupied territories if they desire it. Although giving the Arabs citizenship may result in the election of a large Arab group to the Knesset, he said it is better to deal with this problem by increasing aliyah rather than restricting the rights of the Arabs. What is needed to maintain Jewish dominance in Israel is "more Jews", he said.

Weizman is a member of the Herut faction of the Likud. He is a former commander of the Israeli air force. After the Six Day War, when Gahal was in the government coalition, he served for a short period as minister of transport.

Moshe Dayan may be joining the Likud Party of Menachem Begin, according to reports following his withdrawal from the election campaign being waged by the Labor Party.

The assembling of Passover editorial material in this issue was carried out by staff writer Toba Korenblum.

The co-operation of the Jewish Public Library is gratefully acknowledged, for providing the following books: "A Feast of History" by Chaim Raphael, "Haggadah" by Ben Shahn, "The Bible in Art" and "Aron Hakodesh" by Saul Raskin.

Negev industry to be expanded

TEL AVIV [JTA] —

A master plan for the development of industry, power stations and transportation in the Negev has been submitted to the Knesset by a voluntary group headed by Yosef Tekoah, Ben Gurion University president and former ambassador to the UN, and Eli Moyal, deputy minister of communications.

The plan, whose target date is set for the year 2000, is aimed at increasing the population of the Negev by improving services and increasing agricultural and industrial productivity.

The promoters of the project noted that while the Negev, Israel's southern region, contains 60% of Israel's land area, its growth and development has lagged behind the rest of the country.

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Daggers arouse state

BONN [JTA] —

The Frankfurt state prosecutor is weighing action against a German mail order house which ordered 16 cartons of imitation "Waffen SS" daggers with Nazi emblems.

The company's action could constitute an offense against laws forbidding the distribution of Nazi emblems, though exemptions are permitted "where it serves the interests of art, science or history."

The cartons, originating in Madrid, were uncovered by accident when customs men were conducting random checks on air freight packages. Some daggers were wrapped in simple cardboard, but others were in smart "gift packages."

The blades of the 14-inch daggers contained the inscriptions "In Herzlicher Kameradschaft Himmler" (In Devoted Comradeship with Himmler) or "Meine Ehge Heisst Treue" (My Honor is Called Loyalty).

The black leather handles bear the emblem of the Waffen SS and also a swastika and the "Reichsadler" (Reich eagle).

A spokesman for the mail order house says the fake daggers were intended "for collectors."

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EATON

Leaders of an interfaith liaison committee taking part in a colloquium in Ottawa meet Prime Minister Trudeau in his parliamentary office. From left are Samuel Lewin, Rabbi W. Gunther Plaut, Edith Land, Most Rev. Eugene LaRocque, Rabbi Allan Langner, Rabbi Jordan Pearlson, Peter Jones, Dr. Donald Anderson, Moe Seidman and Edward Wolkove. The meeting was held late last month.

Quality of living is focus of religious colloquium

By ROSLYN NUDELL

OTTAWA —
Jews and Christians from across Canada met here recently at an interfaith colloquium to consider the quality of living in this country, the first joint undertaking of official Catholic, Protestant and Jewish bodies.

The colloquium, "The Quality and Sanctity of Life," was sponsored by the Canadian Council of Churches, the Canadian Catholic Conference, the Canadian Jewish Congress and the Canadian Council of Christians and Jews. It was held in an attempt to provide "a united front against the eroding quality of living in today's world."

Rabbi Allan Langner of Congress called the colloquium the first of its kind, saying it was important "to use this tripartite approach to find a single voice for the major religious segments in Canada."

The invitation sent out by Rabbi Langner to the participants stated the purpose of the colloquium was "to consider the erosion of the quality of living in our country and what steps can be taken to counter it."

Rabbi Gunther Plaut of Toronto's Holy Blossom Synagogue told the group there were three steps to be taken to improve the quality of living. He said: "If we, as religious persons, want to improve the quality of life, we might begin by focusing on three aspects — the quality of wonder, the quality of personal significance, the quality of social memory.

"Life itself has quality only if it contains wonder, sense of selfness and memory of the past," he explained.

In response to Rabbi Plaut's speech, Rev. James Seunerine of the United Church of Canada added, "A sense of sensitivity to the other is a very important addition to the quality of living.

"We have to have a concern for all mankind," he said. "We have to become sensitive to the global village in which we live."

For the most part, the speakers were concerned with spiritual matters. It was held that without a belief in God, there could be no belief in mankind. Rev. John Ven Den Hengel, a Roman Catholic, expressed this view when he said, "What we know of God, what we understand of Him, what we say of Him in both traditions, manifests itself in ethics.

"The quality of living lies precisely in an experience with God. To know God is to know what is to be done," he said.

Another speaker, Sister Marie Noelle de Baillehache, saw the colloquium as a way of promoting rapport and dialogue between Christians and Jews. "The purpose," she said, "is to start a dialogue. A meeting of this type will give us food for thought.

"Since we cannot separate action from thought," she continued, "then we can build a better world."

Prior to the colloquium, a permanent liaison committee of the sponsoring groups was established. The purpose of this liaison is to continue the work and spirit of the first colloquium.

During the meeting, an interfaith liaison committee called on Prime Minister Trudeau at his parliamentary office.

Sarah Salsberg, with her son, J. B., a photograph taken in November of 1972.

Sarah Salsberg dead at 94

TORONTO —
Sarah Gitel Salsberg, 94, long a colorful, vivacious figure in this community, died this past weekend after a brief illness. Services were held at Torath Emeth.

Born in Lagov, Poland, Mrs. Salsberg, mother of J.B., Canadian Jewish News columnist, came to Canada 64 years ago. She was an active participant in Orthodox religious circles and president for close to five decades of the Halbushat Arumim Society.

The society, which literally means "to clothe the naked," began with a nucleus of 20 women who raised funds for needy students at the D'Arcy Street Eitz Chaim Talmud Torah.

She was also involved in Mizrachi women and the Folksfarein, but devoted her life's main work to the Talmud Torah. Her late husband, Abraham, was one of its founders.

She is also survived by sons Nathan and Robert, daughters Pearl Kestin, Thelma Pritzker and Betty Froster, 12 grandchildren and two great-grandchildren.

Mrs. Salsberg was predeceased by her daughter, Lillian Brandt.

London campaign raises $345,000

LONDON, ONT. —
Syd Vaisler, 1977 UJA chairman, announced at a recent meeting of the London Jewish Community Council that the annual fund-raising of dollars for local, national, and overseas needs is nearing its conclusion. Thus far, pledges representing a 10% increase have been received from contributors.

The final figure should come in around $345,000. Vaisler said that, while the campaign did not reach its goal of $400,000, the downward trend of last year was reversed and uplifted. He expressed strong optimism that this higher level of giving will continue into the future.

Vaisler expressed his thanks to the following for their help and co-operation in bringing the 1977 campaign to its successful conclusion: Robert Siskind, Sheldon Aaron, Lillian Silverstein, Ted Richmond, Dr. Al Yuzpe, Dr. Hirsh Keidan, Norman Redburd, Milton Cohen, Gerald Klein, Paul Caplan, Dr. Ted Medzon, Sandi Caplan, members of the cabinet, the canvassers, and Barry Eisen, executive director of the London Jewish Community Council.

Vaisler commented that the use of the 'parlor meeting' concept proved especially productive. He cited Richmond, chairman of the legal and accounting division, for being exemplary in raising pledges in his division by over 25%.

Terrorism is misunderstood

By MEL SOLMAN

MONTREAL —
A prominent author and scholar in the field of international history believes that the media is largely responsible for the widespread misunderstanding about the nature of terrorism.

Walter Laqueur, Harvard professor and contributing editor of Commentary magazine, delivered the final lecture of a year-long series offered by the Tifereth Beth David Jerusalem synagogue.

In his remarks, Laqueur took strong exception to the popular belief that terrorism is something new, is always left-wing, arises under any circumstances and is identical to guerrilla warfare.

Terrorists, he said, use the term "urban guerrilla" to glamorize their cause when, in fact, there is no such thing as an "urban guerrilla." Laqueur defined the guerrilla movement as one which operates from mountains or jungles, builds a strong base and gradually seizes power.

A terrorist, restricted by an urban setting with little hope of changing the status quo, resorts to indiscriminate violence instead.

In attempting to find Third World models, the PLO, he noted, has tried to imitate Maoist guerrilla tactics with little success. "Israel," he pointed out, "does not have many jungles."

What is unique about present-day terrorism, says Laqueur, is that it is found mainly in democratic societies. Totalitarian regimes have so much control over their citizens that terrorists cannot even begin to organize themselves.

"We have the paradox now that the more oppression there is, the less terrorism."

Another mistaken concept about terrorist groups is that they are poor. Fatah and the Rejection Front have a budget of between $100 and $200 million. An Argentinian terrorist group also has a budget in the area of $100 million.

Laqueur discounted the theory that deprivation or frustration are the direct causes of terrorism. He said that this theory cannot explain why minor injustices can trigger terrorism, whereas some major injustices provoke no reaction.

"Faced with this paradox, our friends the political scientists developed the concept of 'relative deprivation', which really doesn't mean anything at all. You could say that Miss Patty Hearst was 'relatively deprived' compared with the Rockefellers."

He reminded the audience that right-wing terrorist groups have been just as active as left-wing groups, notably the Iron Guard in Romania, those in Japan in the 1930s and in contemporary Argentina.

While the major terrorist groups of the 1960s have faded from the scene, Laqueur believes that the major threat to world stability could come from the individual acting alone.

"Terrorism can become an even greater danger in the future because of the unprecedented powers of destruction in the hands of a few people," he said.

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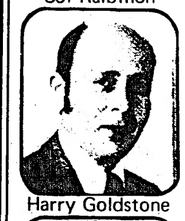
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Moses our teacher

In this joyous season of Passover, it is appropriate to reflect on the person of Moses, the paradigm of the Jewish leader. The Haggadah speaks of him only by inference, not wanting to detract from the story of divine intervention which made the redemption of the Israelites possible.

We may, however, consider his extraordinary qualities. In Shakespearean terms, it can be said that he did not seek greatness; it was thrust upon him. Indeed, he used different subterfuges to avoid fulfiling the vocation for which Providence had destined him.

But when he could resist no longer, Moses assumed the mantle of leadership and became a resolute defender of his people's rights. The power of Pharaonic Egypt did not deter him once he set his mind to accomplishing his sacred task. It must have taken incredible reserves of commitment on his part to have confronted such formidable odds.

Unlike some modern leaders, Moses did not embrace power for the perquisites it offered. On the contrary, Moses earned neither gratitude from the people he led, nor the conventional rewards of political office.

Despite his efforts to mould the Jewish people into a Torah nation, he was often reviled for his deeds. Our ancestors engaged in mutinous conduct; they continually spoke against him and his leadership. The Midrash tells us that some malevolent people even accused him of promiscuity.

A lesser man would have abandoned such an unregenerate people. Who could have criticized Moses if he had decided, in the light of such obstructionism and opposition, to give up that entire, quixotic project — to rescue a slave nation and make it free?

Our teacher Moses, our greatest prophet (so our traditions dictate) wearied of the Israelites but he did not give up on them. Twice the God of Israel wanted to destroy the people for its idolatry. Twice Moses interceded on our behalf and, like Abraham, argued with God about justice and mercy.

And if we are here today, it is because Moses and his compassion for the Jewish people won the day.

For 40 years he led our forefathers on that heroic desert trek, teaching, legislating, commanding and judging. The difficulties of his task did not diminish as the years went by. He was constantly facing rebellion and insurrection from his own quarters and open belligerency from without.

Moses never reached the Promised Land. Great leaders often do not witness the fruition of their dreams. The conventional wisdom has it that Moses was barred from entering the land because he struck the water-bearing rock instead of speaking to it.

But one ingenious modern sage suggests that Moses' death be construed not as punishment but as reward. Through it he was spared the turbulence of the years of conquest. Different times require different leaders.

We do not mention his name on Passover, but Moses our teacher looms large as we recollect our transition from servitude to freedom.

This 1940 photo of Toronto seder evokes mood of the time. World War II was into its second year, boys who were not yet men were wearing military uniforms, women's fashions were remarkably like that of today. Toronto was much smaller then, a bastion of Anglo-Saxon culture. Photograph supplied by the Canadian Jewish Congress Archives.

Liberating our suspicions

By PETER JONES
President, Canadian Council of Christians and Jews

Jews and Christians both celebrate Passover and Easter as a time for remembering and celebrating their liberation. As spring rescues us all from the long Canadian winter, so the Exodus and the Resurrection appeared as the first signs of a new and ideally more human era.

Not all of the promises were realized — or at least many people's expectations of what those promises meant had to be revised. The prophets frequently warned Israel that the Passover was a two-way commitment, and that the people were shirking on their side of the bargain. On the Christian side, the Prince of Peace too often became an excuse for de-humanizing, even slaughtering, God's creatures.

No celebration of Passover or Easter should be naive enough to forget the aberrations while it remembers its hopes.

There can be no doubt that one of these aberrations on the Christian side was its attitude to our Jewish brothers and sisters, an attitude ranging from open persecution in days gone by to benign neglect today.

There have been many exceptions, and thank God for them, but for the vast mass of Christians, little progress has been made in understanding and sharing in some degree with the hopes and fears, the anxieties and joys of Jewish people. From the other side, many Jewish people have been very reticent to engage in open dialogue with Christians because of the tragic past.

In my work with the Canadian Council of Christians and Jews, I have been privileged to participate in many shared experiences. Christian students witnessing a Bar Mitzvah ceremony and learning more about their own faith as a result. Jewish men and women discussing their faith with Christians in a relaxed home setting and thereby ridding themselves of many lingering suspicions and stereotypes.

Spiritual leaders of Catholic, Jewish and Protestant faiths coming together in Ottawa to tackle the common problems of materialism and secularization that face all believers alike. Thus I have no cause to be pessimistic; some progress has been made and more will follow.

Having said this, I want to make four practical suggestions, resulting from my own limited observations, on what the priorities are if the Passover/Easter experience is to include liberation from the 2,000-year-old suspicions that each community has had for the other.

They all to some degree involve Christians and Jews sharing their anxieties and hopes, and agreeing to work together in those areas where they have a common interest.

Christians must try harder to understand the religious meaning of Israel for the Jew. This is not so much a question of reading articles and listening to lectures as getting to know the 'gut' reaction that every Jew has when the subject of Eretz Israel is raised. To do this, Christians and Jews have to talk together and walk together a good deal more than is now the case.

Christians must try harder to appreciate another 'gut' issue with their Jewish friends — the Holocaust. Again, forget the textbooks and talk to some of the thousands of Canadian Jews who lost a friend or a relative in Auschwitz or some similar place.

The deliberate attempt to exterminate a whole people, ending with six million dead, unique in all history, has not yet become an important part of Christian consciousness, despite the growing number of theologians and historians who are writing about it.

Jewish people, for their part, must get rid of some of the stereotypes they have about Christians. They must not expect all Christians to feel personally guilty for the bloody past. Many Canadians lost their lives in the fight against Hitler, while others came here to escape him.

Jews should no longer feel that Christians can, as a group, exert any major influence on Canada's political or institutional life. There are as many Christian points of view on most issues as there are Christians.

Because of their divisions, and because they are basically secure, Christians have no reluctance in disagreeing with each other, even on vital matters such as abortion, Middle East policy, or political leadership. Disagreement should not automatically be interpreted as intolerance.

Finally, neither Jews nor Christians should let history, however unhappy, stand in the way of practical partnership in some of today's issues.

Surely we all worry about the decline in family life in Canada over the past two decades. We all worry together about the technique of using violence as an easy solution to people's problems. We must all feel anxious about the future of our native peoples, and about the pressures felt by other minority groups in the nation's cities.

We surely care together about Canada's commitment to world peace and alleviating the miseries of the developing world — even if this means a minor lessening of our own standard of living.

If we share these anxieties and ambitions, these hopes and fears, because of our common traditions, then is it too much to hope that some joint initiatives might soon take place?

Perhaps the ideal reading for this season in 1977 would be the Book of Job. After seeking many different solutions to his problems, all of them coming from learned and capable people, Job eventually becomes free because he discovers that whatever happened to him happened in the presence of God.

Like Job, Christians and Jews stand together before a God who created a world of diversity with room for many opinions and beliefs.

The God of Christians and Jews, like the God of Job, may not have any immediate solutions to our difficulties. What he has to offer, however, is that whatever solutions we come to, together, in good will, and in His presence, those solutions, whatever they are, will be all right with Him.

In the long run, the quality of the debate is worth more than its conclusion.

Not a gimmick

The Israel Quiz program is not just a gimmick thought up for entertainment value, but a most worthwhile undertaking to stimulate interest in, and knowledge of, the national homeland of world Jewry. The basic concept of the program is to acquaint the Jewish public with the history of Israel from 1880 to the present, and it is presented as part of the celebrations of Israel's 29th Independence Day.

Knowledge of our past enables us to see with greater clarity and understanding what our role should be in the future, and the extent of our involvement. Giving of our means for the support of Israel is all-important, but this is not all that is required of us. Knowledge of Israel's history from the Ottoman period to the present day gives us the ability to respond to questions from friends and foes alike. It stimulates tourism, one of Israel's prime sources of revenue, bolsters fund-raising and, finally, helps to achieve the ultimate goal — aliyah.

The quiz is based on a paperback, **History from 1880**, which is available free of charge to all contestants. The competitive element has stimulated considerable interest in the community, and the response to date is most gratifying to those responsible for the program. The prizes to the winners range from round trip tickets to Israel to scholarships and stays at summer camps.

On the back cover of the Israel Pocket Library paperback are these words: "You have just finished reading the history of Israel from 1880 to the present. Who will write the Israeli history of the future....if not you?"

In our view this sums up the underlying philosophy of the program in language of dramatic impact. The more we know about the turbulent history of Israel and the deeds of those who worked and fought and died to establish a national homeland, the better equipped we will be to involve ourselves in the future of that enemy-beset nation.

Setback in Africa

The recent Afro-Arab summit in Cairo was a setback to Israeli diplomacy, which had recovered some of the ground lost to the Arab world after the Yom Kippur War. Until only a short time ago, the African nations had been expressing doubts about their Arab connection, and this led analysts in Jerusalem to believe that an Afro-Israeli rapprochement was really possible.

That has been changed with the announcement from the Cairo meeting that the oil-rich Arab states have pledged to provide their African friends with $1.5 billion in economic aid. The Africans reciprocated by voicing their full support for the Arab-Palestinian cause. They relegated to limbo all their previous doubts over the wisdom of breaking diplomatic relations with Israel, the one nation that had helped them in the formidable task of creating modern states.

For the last 12 months, Israel had made valiant attempts to undermine Arab diplomacy in Black Africa: Prime Minister Yitzhak Rabin had talks with African presidents in Geneva, while Foreign Minister Yigal Allon met several of his Black counterparts in European capitals.

These meetings were not entirely in vain, but the impact of the Cairo meeting will be felt adversely in Jerusalem for many years to come.

Its relationship with South Africa, which may or may not be necessary, is causing untold problems. African disenchantment with Western models of government and forms of aid are not benefiting Israel. Islamic influence is spreading, the Arab legacy of slavery notwithstanding. And political radicalism, which identifies Jerusalem with Washington, is on the increase.

Although there are Israeli desks at friendly embassies in 10 African countries, it is doubtful whether the Africans, in their present state of mind, will take advantage of Israel's unofficial presence to resume normal diplomatic ties.

Rambunctious legend

They either loved him or loathed him, but they could not ignore Bernard (Toots) Shor, a rambunctious, loud legend of a man who was equally at ease with fawning actors, prickly baseball managers and unretiring politicians.

The son of immigrant parents, Shor was New York City's "saloonkeeper" for more than 35 years, a personality whose restaurants were the haunts of the high and the mighty of society. He died earlier this year and his funeral attracted a wide cross-section of the clientele whom he had served since World War II.

Rabbi Ronald Sobel of Temple Emanu-El eulogized Shor as epitomizing an era that today is preserved only in old movies, still pictures, books and personal reminiscences. "A city is most authentically in its people," the rabbi noted. "In a very unique manner, Toots Shor...was the mirror of a special excitement and quality that set New York apart from all other cities. He was a magnet around which flowed many of the special streams of New York's greatest. He was, in his life, a legend among legends."

Big and brash, he enjoyed giving the impression that he was an uneducated salt of the earth. Though he was somewhat coarse, Shor — who attended the Wharton School of Business at the University of Pennsylvania — was actually quite a shrewd businessman. For a while, he was a travelling salesman of shirts and underwear and then a bouncer in a series of New York nightclubs. But by the beginning of the war, he had his own club.

He thrived on insulting his famous customers, using such words as 'bum' and 'creep' in the quintessential manner of a Hollywood heavy looking for his moll. Yet his insults were greetings of endearment.

Long before his death of cancer at 73, Toots Shor had established himself as a personality in his own right. He was profiled in The New Yorker magazine, that inestimable journal which keeps track of the beautiful people, and he was the main character in a book by Hearst columnist Bob Considine.

He lived life to the fullest, and it was hardly surprising that he could boast: "It's been like New Year's eve every night all these years."

Saul Raskin's evocative portrait of Jewish slaves under tyranny of Pharaoh's Egypt.

Sharing some thoughts on most joyous holiday

By J. B. SALSBERG

Since this issue of the paper will reach you on the eve of Pesach (Passover), I would like to begin with the traditional salutation of — Gut Yom Tov, Yidden!

Having greeted you on this, our most welcomed, most joyous and very meaningful of Jewish holidays, I would now like to share with you some thoughts that come to mind on this occasion.

Passover, as all of you know, is traditionally referred to — both in prayer and in song — as "Z'man Cheiruteinu", the season of our freedom. It refers, of course, to the liberation from slavery in the land of the Pharaohs and the Exodus of the Israelites from Egypt. That was a revolutionary occurrence in our history; an event that not only ended our bondage but also signalized our birth as a people, as a national entity.

That, my friends, happened some 3,500 years ago, and those who moulded our national consciousness never allowed us to forget that transcending, historic "season". The "Z'man Cheiruteinu" was recalled at practically every religious, historic and ceremonial occasion of every day, of every year since then.

Little wonder that the Exodus from Egypt and the settling of our ancestors in the land of Canaan, the Promised Land, is generally viewed by us through dazzling, spectacular, technicolor spectacles.

In retrospect, the prevailing image of our people's historic enounter with destiny should not be disturbed. An image of 3,500 years deserves to be enshrined. Nevertheless, there were a few clouds that blotted out the sun for brief periods even during those golden seasons.

But I can distinctly hear some of you asking why I recall the cloudy side of the distant past now, at the very moment when we celebrate the inspiring glory of that past. Be assured, my dear readers, that I'm not a kill-joy. I will revel in the glory of Pesach no less than any one of you. If I draw attention to some clouds of the past I do so not to belittle the "Z'man Cheiruteinu" of our past — the Exodus from Egypt — but to dispel the gloomy clouds that hover at present over our modern "Z'man Cheiruteinu", the rebirth of Jewish statehood in the ancient land.

What disturbs us now when we turn our eyes on Israel? First, of course, is the undiminishing threat to its very existence. Second, and with unending regularity, comes the bewildering and worrisome reality of life inside Israel.

Without the Great Assist that Moses received in ancient times, the Israelis of today need the most modern, most complicated and most costly of weapons for defence. That costs a fortune and that means the highest taxes in the world. The burden is heavy and the people groan and, sometimes, growl at their leaders.

People come to Israel and, alas, people also leave and so we have an "olim v'yordim" situation. The greater and more complicated the internal and external problems become, the greater and the more passionate become the internal political divisions. So much so that we lose count of the political parties and we become bewildered by the endless merging and splintering of political parties and alliances.

Ay, and we also get shocked by political scandals, by corruption in high places and by questionable practices on the moral and ethical level. Yes, similar disturbing things take place here and elsewhere in the world, but in Israel!?!

Well, that's all true and those things do create clouds, even ominous clouds over the Israel horizon. But think of the Exodus of old! Think of Moses!

Though raised in the royal court of Egypt, Moses joined and fought for the liberation of his people. The very heavens came to his assistance, miracles were performed, the sea was split and the enemy was routed. But he no sooner got the former slaves onto dry land but they began to grumble and growl, and they embittered the life of their leader.

The water wasn't sweet enough, the manna was monotonous, they remembered the flesh-pots of Egypt and some wanted to return to slavery. They even built themselves a golden calf to worship while Moses was about to descend from the mountain with the 10 Commandments.

No, it wasn't a bed of roses for the great leader, for the first and most important of the prophets, for Moses. Finally he had to slow down the pace in the march to the promised land. He wanted a new generation to come into its own, one that would be capable of building the promised land.

But look how glorious that past appears to us now! Isn't it positively miraculous? So, have faith and have patience.

All the ingredients for a beautiful, a glorious, an inspiring picture already exist in modern Israel. Those ingredients will coalesce and will form the inspiration of the future.

So, be of good cheer. Pick up your first cup of wine and say with me, Chag Sameach! (happy holiday) and L'chaim! (to life).

The journey through middle age

'What's happened to the excitement?'

By RABBI BERNARD BASKIN

There is an inescapable rhythm to our lives. Without exception, we pass through a series of predictable stages in our journey through the years.

The first stage to be studied by the psychologists was childhood. A generation ago, grateful parents turned to the infallible scriptures proferred by the Gesell Institute and Dr. Spock. Physicians and psychiatrists examined patterns of child growth and behavior. Out of these analyses came a basic finding: children had their own ways of thinking and reacting; they weren't little adults. Parents began to realize that it wasn't unusual for a darling of two to turn into a holy terror at 2½, or for a model child of five to be transformed into an irrepressible dynamo at six.

Several decades after the spurt of knowledge about the behavior of children, research turned to the other end of the spectrum. Old age also has its special anxieties, needs and configurations. There are problems of health and altered relationships with family and friends. With the decline in energy and the loss of skills comes inevitable frustration. The advancing years require new awareness of self and a novel pattern of responses to life challenges.

Recently, there has been a serious attempt to study the middle years of adulthood. A spate of books attest to this new interest in middlescence. Gale Sheehy, in her best-selling **Passages**, argues, for example, that the conflicts and crises that come with adult life are not singular; they are of the same nature as those developmental stages that we now take for granted in children. If we can find a guide to predictable behavior, then we will be able to confront and overcome the inevitable snarls of our middle years.

Middlescence brings physical and psychological changes that can be charted. What happened to the excitement and exhilaration of our earlier years? Our senses have become dulled; we have to watch our diet; we begin to worry about the inexorability of death. There is a feeling of uncertainty about the essential and ultimate meaning of life. Suddenly there is a sense of time running out and the desperate attempt to recapture the pleasures of youth. Is that why a 40-year-old man or woman begins dressing like a teenager? Is that why seemingly stable marriages founder as one or another partner seeks his last chance for happiness in a new romance? This is the stage when successful men, in business or the professions, abandon their work for a totally new career. The pressures of middle age show themselves in unwonted and unwarranted resentment towards one's friends, vindictive behavior toward one's employer and disdain of one's neighbors. What is noteworthy about all of this is that it is usually part of predictable stages of development.

Pat Watters, in **The Angry Middle-Aged Man**, presents a series of interviews with middle-aged American men regarding their experiences with the job market and their outlook on life. Many are unemployed. What makes their situation particularly frustrating is the realization that the quality of their work is no longer a significant criterion for job security. They are experienced workers who are willing to work long hours. Yet they cannot obtain employment primarily because employers prefer less qualified younger persons.

The author blames callous big business, uncaring big government and a general decline in the standards of decency in modern society.

The study of human development brings the salient message that at every stage of life's journey new emotional and psychological responses are required. The successful businessman is often a total failure in retirement. The superb administrator often finds it difficult to make and hold friends in his middle years. The mother who has achieved rapport with younger children discovers that she has lost them in their adulthood. The athlete who responded with satisfaction to his superb conditioning, may not achieve equanimity with the inevitable decline of his physical powers. Life has many stages. Wise men and women recognize this and try to prepare.

Rabbi Baskin is spiritual leader of Temple Anshe Shalom, Hamilton and reviews books for The CJN.

IT'S THAT TIME OF YEAR

The sounding of the shofar traditionally marks beginning of Passover on Mt. Zion.

Sculpture at Yad Vashem recalls heroism of martyrs of the Warsaw Ghetto uprising

By JACOB EGIT

It was the beginning of 1945. I had just come to Warsaw, a few days after its liberation from German occupation. Smoke was still emanating from the debris of the completely destroyed city. As far as the eye could see, there was no sign of human life.

Of the former ghetto, there remained only a legend — in the form of piles of broken bricks about 15 feet high covering many miles. The final destruction of the ghetto, which stretched over a vast area, began on April 19, 1943, when the German tanks broke through the walls.

The United Jewish Fighters' Organization (ZOB), expecting the Nazi attack, had mobilized its defence position at the entrance to Stanislavski Square and met the attackers with a valiant response, forcing them to withdraw. This spot was commemorated by a memorial plaque in 1945. But the heroes of the Warsaw Ghetto Revolt deserved a monument which would be an everlasting testimonial to the sacrifice and martyrdom of the decimated Jewish people.

During the time of the fighting in the ghetto, the young sculptor, Nathan Rapoport, was a refugee in Russia, sharing the fate of thousands of other Jews from Poland. No sooner did word of the revolt reach him that he began to draft a design for the construction of a monument to immortalize this event and the express his feelings of sorrow, pain and anger.

In 1943, while in Moscow, he presented to the Art Council a model of the monument he was planning. His proposal, however, was rejected on the ground that the project, though praiseworthy as an artistic work, was too nationalistic in character, and could therefore not be approved by the Soviet cultural authorities. Toward the end of 1945, it was possible to return to Warsaw and when Rapoport arrived there with the first group of repatriots, he brought his plan to the Central Committee of Polish Jews, who approved it without hesitation.

It was agreed that the location of the proposed monument should be the very spot where the first shots were fired against the Nazi invaders. This was not far from Mila 18, the site of the last bunker to be destroyed, to be called the Ghetto Heroes Square — where the leader of the revolt, Mordecai Anilewicz, died in the last days of the fighting.

As there was no appropriate stone for the sculptural work of this kind in Warsaw, Nathan Rapoport went to Sweden, where he found it. It was a splendid granite, Labrador, ordered originally by Arno Breker, the German sculptor, to be used in Berlin for a monument dedicated to the victory of Hitler. And these stones became the monument for the martyrs and heroes of the Warsaw Ghetto.

On April 19, 1948, the fifth anniversary of the uprising, the unveiling of the memorial took place. I will never forget the solemnity, the impressiveness of the occasion — the menoroth burning, people crying in silence and praying. Twenty-five thousand participants, not only Polish Jewish survivors, but delegates from all over the world, gathered for the ceremonies.

Measuring 33 feet high, the sculpture is divided into two sections. The front section, cast in bronze, portrays a group of fighters escaping from the burning ghetto — men, women and youth.

The figures convey boundless courage, unalterable determination to resist at any price. The heroic youth in the centre, wounded in the head and in the right hand, stands ready to throw a grenade with his left hand. The entire group seems to emerge from its stone framework as the embodiment of a people fighting for its freedom.

The other section of the monument, which in Warsaw constitutes its reverse side, is cast in stone and represents the last march of the Jews who were condemned to the concentration camps and death chambers. Here we see the tragic fate of helpless old men, women and children, their expressions showing fear and resignation.

This row of Jews with their heads lowered has a rhythm of its own — a pathetic procession of passive persons who had been deprived to any means to resist. Here we see the tragedy of a people — and the heroism and dignity of the human spirit which motivated the rebellion depicted on the reverse side of the monument.

After the completion of the Ghetto Memorial in Warsaw, Rapoport never ceased to hope that the monument would eventually stand in Jerusalem. He had retained the model in Paris. It was his dream to build an exact replica of the sculpture in Yad Vashem in Israel, which to him seemed its natural locale.

This dream has finally become a reality. It was the generous contribution of Leon Jolson, a New York businessman who himself is a survivor of the Warsaw Ghetto, that made possible its standing today to enhance the entrance to Yad Vashem.

Surely this spot will become an assembly point for the Jews of Israel and the Diaspora — a place to pay tribute to the memory of the heroic fighters of the ghetto and the sufferings of a martyred people.

Mr. Egit is a member of the national executive, Canadian Jewish Congress.

Nathan Rapoport's monument of Warsaw Ghetto fighters. A replica stands in Jerusalem.

Letters to the Editor

'Hiring of CZF's Eliot Sargon reflects state of our self-image'

Dear Editor:

Why does the Canadian Jewish community hire people from the United States when local professionals are available and have the same or better qualifications than the "imports"? Is our self-image so low? Do we think that there is more prestige to employing an American than a Canadian?

The latest example which created enough feelings to warrant a public sharing is the hiring of Eliot Sargon as executive director of the Canadian Zionist Federation. I do not know Mr. Sargon and have no knowledge of his qualifications, but I welcome him to our community. However, the statement made by Mr. Givens in your article of March 8 ("Hired without authority", page 3), sounds odd, to say the least: "...we thought he was satisfactory....he has the potential for training....we wanted someone we could mould into the job."

To my knowledge there were 11 Canadian candidates, several of them highly qualified for this position. "Satisfactory" does not sound good enough for such a position; if Mr. Sargon "has the potential for training", rather than is highly trained for the job, that is not good enough. And, last but not least, if Mr. Sargon has to be "moulded" into the job, he is probably not ready for it.

If he is a professional with ethics and sound experience, it will not take him long to see that it is the job, the style of work which have to be moulded, not the director, if he is qualified.

What a putdown for the Canadian professionals! Local talented, creative and dedicated people want employment. Why does this community bring personnel from across the border? It is time for us to wake up, open our eyes and take a good hard look around...here in Toronto.

Felicia Carmelly,
Toronto

Soviet Jewry

Dear Editor:

There is a discussion going on about the right of Soviet Jews to go "elsewhere". Regarding the letter by Aida Morris (CJN, Feb. 25), who was upset by Soviet Jews who break Soviet emigration procedure — this concern is unwarranted and obviously artificially over-emphasized.

Moreover, it is ludicrous and needlessly offensive to condemn Soviet Jews for "fraudulent misuse of a visa". In the past, Jews and others have used whatever means to escape their persecutors.

Some other people defend the point that the "dropout phenomenon" may endanger current exodus from the USSR because the Russians might stop the exodus, stating that Jews must go to Israel and not "elsewhere". This argument doesn't seem to work because the Russians could have stopped Jewish emigration long ago if they had wished, but they have several reasons to continue allowing Jews to leave.

By sending out those who want to leave, they get rid of most nonconformists (real and potential ones), and relieve inside pressure in the country, which is tremendously high today.

In addition, they take into consideration that Jews are the traditional trouble-makers for all the pharaohs in history. At the same time, they displace the anger of the public from themselves onto Jews as well, traditionally 'scapegoating' them.

The Soviets can manipulate, by the flow of emigration, their dealings with both Arabs and Western countries accordingly. Thus, almost every politician/negotiator comes to Moscow with a long list of Refuseniks.

Satisfying a negotiation's request (not without hard bargaining), they usually let go some 85-95% of listed families and may achieve substantial concessions in the deal. Their funds of such "currency" will never run out of stock.

But we here, thinking of economic and other interests of some particular countries, should not approach this matter as simply a trade deal or employment planning, but recognize the importance of preserving human life and dignity anywhere in the world.

It is our obligation and privilege to help our fellows to obtain their rights to freedom in this concentration camp called the USSR.

F. Yaroshevsky,
Toronto

Armchair envoys

Dear Editor:

Your guest editorial, "Communication", by J.I. Fishbein, deserves a response.

The right of American Jews to travel anywhere their money will take them should not be in question. The right of American Jews to socialize with citizens in Arab countries is also an unchallengeable privilege that their chequebooks can provide, free of criticism from fellow Jews.

However, the chutzpah of self-appointed, sophisticated, Jewish intellectuals submitting authoritative solutions on Arab-Israeli relations to the press after making cursory conducted tours of some Arab states is unpardonable.

These part-time, armchair diplomats are in no way qualified to presume to have full knowledge of the reasons behind the scenes for the way in which the state of Israel conducts itself in any given situation on foreign affairs.

It should be noted that mistakes in judgment can be made and will continue to be made by any individual or group, regardless of his place of residence. However, the people who will pay the greatest price for mistakes will be those on the firing line.

If American do-gooders are truly and seriously concerned about providing the state of Israel with constructive criticism after having made their on-the-spot appraisal, then I would suggest that they submit their intellectual wisdom to the proper authorities through channels other than the press. Of course, this procedure does not bring its reward of self-recognition.

Charles T. King,
Toronto

Praises Baskin

Dear Editor:

It is always a joy to read Rabbi Bernard Baskin's perceptive book reviews. His review of Family Quarrel is up to his usual immaculate standards.

Certainly it is true that in Hamilton there are no warring camps between Christians and Jews. It is equally true that United Church (and other Christian groups) are eager to visit Hamilton synagogues. It is the truth but not the whole truth. Such a pleasant state of affairs did not come about automatically. Much of the credit for this harmony must go to Rabbi Baskin and the great congregation at Temple Anshe Sholom.

Long before there was such a word as "ecumenical", Rabbi Baskin was practising it. I was a student at McMaster 14 years ago, and Rabbi Baskin then was a source of inspiration, compassion, and comfort to us all, of whatever persuasion. We were always made welcome when we visited him in his office, or turned up at Anshe Sholom. In addition, Rabbi Baskin was an active participant in student meetings and discussions.

I recall a sermon at Temple Anshe Sholom, where Rabbi Baskin stated that of the three great faiths of the West, Judaism was the least well known. A dear Catholic lady was shown through the temple with her group. After seeing the synagogue and hearing Rabbi Baskin talk about the greatness of Judaism, she came up to him and said, "Rabbi, this is all very interesting, but where do you slaughter the animals?"

Rabbi Baskin's rabbinate is so well known in Hamilton that it is taken for granted. However, the rest of the Canadian community (Christian, Jewish, Moslem, Hindu, or whatever), would do well to take note of what Rabbi Baskin has accomplished with the help of a concerned and intelligent congregation.

The goodness that Rabbi Baskin has sown is now reaping a harvest of goodwill and amity.

Alex McGregor,
Toronto

Where's love?

Dear Editor:

Your reporter covering the recent address in Toronto of Rabbi Piron, formerly chief rabbi of the IDF, is at a loss to understand how the Diaspora is a curse. After generations in the Golden Galut, we are unlearned in Torah and thirst after creature comforts. Where is our love of Israel, our dedication?

What is the reward we have reaped? Assimilation, intermarriage. Jews who couldn't care less, and a reporter who calls the argument of a learned rabbi a harangue.

William J. Adelman,
Grand Bend, Ont.

Speaking out

Dear Editor:

As a non-Jew, I take my hat off to that courageous man, Henry Cohen-Sittayoun, for his extraordinary daring in revealing not only to the Jewish community, but to the Toronto community at large, the truth that many people involved in such instances were and are afraid to bring it into the open.

With so many unemployed, it is pathetic to learn what leaders in the Jewish community did when they completely ignored the local candidates and the many qualified people available right here in our lovely city.

Once again, I admire and really congratulate this Jewish leader for speaking out.

Debbie Proulx,
Toronto

NOTICE

The Canadian Jewish News welcomes letters from its readers, but asks they be kept as brief as possible. Letters should be typewritten and double spaced.

The shifting fortunes of Frankfurt Jewry

Landmark Events In Our History

By ROCHELLE CARR

It was April 1, 1806. The Jews of Frankfurt were in a state of agitation. Since 1462 they had been compelled to live in a ghetto within the city, known as Judengasse. Now it appeared that the might of Napoleon was to extend to Frankfurt, and the relative liberalism his armies brought would affect the city's Jews.

When it was learned, in September, that Prince Karl von Dalberg, with his relatively tolerant views, was to rule Frankfurt, the Jews became elated. That event was only the beginning of a very turbulent road to the ultimate acquisition of total freedom for which Frankfurt's Jews waited so long.

Under Dalberg, the Jews were allowed to enter public parks, laws governing freedom of religion were passed, and Jews were required officially to take surnames, a move that was to facilitate full citizenship rights later on.

Although restrictions limiting the number of Jewish marriages still existed, they gradually began to be ignored. An oath which previously referred to "all the punishments and curses which God has imposed on the accursed Jews" was altered to read, in part, "...the Jews who rebelled against Him during their wanderings in the desert and who were therefore accursed." It may not appear to be much of a step in the right direction, but, in the long and often seemingly unfair road of history, it was, at least, a step.

Finally, after paying a huge tax imposed on them, Frankfurt's Jews, on Dec. 28, 1811, were given the rights enjoyed by the city's Christians.

After the battle of Leipzig, however, in which Dalberg lost his power, a reactionary wave set in, and the Jews lost most of their short-lived freedoms. But the seesaw events were far from over.

During the turbulent year of 1848, when revolutionary fervor caused the bells of liberty to ring loud in a portion of totalitarian Europe, the Jews of Frankfurt had great cause to rejoice. At the beginning of the following year, they were made full citizens.

Once again, however, the propitious moment for liberalizing part of Europe had been snatched away. In the reactionary wave that ensued, Frankfurt's Jews were compelled to take several steps backward.

Aid to bring about freedom for all of Frankfurt's Jews was given by men who came to be known as the court Jews. Those influential men, mainly bankers (the most famous being the Rothschilds), continually exerted pressure on the authorities.

Finally, in 1864, with the appearance of Prussian troops, it seemed that their odyssey had ended happily. Yet, nearly a century later, the sound of the goosestep was heard on Frankfurt's picturesque streets, causing the city's Jews to face yet another struggle.

Organizations and People

what's new...

BY MIRIAM HERMAN

PESACH PLANS

The Association of Jewish Senior Clubs seder, Sunday, April 3, begins at 6:30 p.m., at Council House, 4700 Bathurst St. For information, call Co-ordinated Services to the Jewish Elderly at 789-7841.

The Labor Zionist Alliance is putting on a festive third seder on the 4th at the LZA centre on Viewmount. That's at 8 p.m.

CBC's Radio Noon show on Passover and Good Friday, April 8, will feature a 50-minute program on religious co-existence in Israel. The program was produced by John Barberash, who just returned from a two-week visit to the Holy Land. The show, to be aired at 1:08, will examine the significance of Jerusalem for Jews and the Christian Israeli's feelings about the country and its citizens. Other material Barberash gathered in Israel will be heard on CBC-AM's travel program, Destinations, later in the year. Toronto station is CBL, 740.

YIDDISH HERITAGE

For a combination of nostalgia, music and fun, Temple Sinai's Oneg Shabbat tonight at 8:30 is devoted to "Our Yiddish Heritage". Soloist is Temple Cantor Severin Weingort with the youth chorus under the direction of Ben Steinberg.

CONCERT TIME

Tuesday night's Toronto Symphony concert includes Leonard Bernstein's **Chichester Psalms**, performed by the Toronto Mendelssohn Choir. Symphony time is 8:30.

STATUS OF WOMEN

The National Council of Jewish Women was one of 11 organizations to receive grants recently from the federal health department. The awards — including the $5,000 for NCJW — were directed to volunteer groups working on projects to improve the status of women in Canada.

LECTURE SERIES

The fourth lecture in the Adath Israel series "Religion Responds to Modern Questions" is scheduled for Monday, April 11, 9 p.m. Guest speaker is Rabbi Seymour Siegel, professor of ethics at the Jewish Theological Seminary and visiting professor at the Kennedy Institute for Bio-Ethics in Washington, D.C. His topic is "Religion and Political Power".

CANTORIAL FUND

Cantor Eliezer Kirshblum, chairman of the Toronto Cantorial Trust Fund, informs us that the $10,000 raised at last December's cantorial concert has now been allocated. Full scholarships went to two Canadian students at the cantor's institute of the Jewish Theological Seminary — Howard Kamen and Mitch Martin, to the audio-visual department of the Board of Jewish Education to develop the Jewish music program, the Jewish Public Library to broaden its music section, the 'Y' to commission new Jewish musical works, educational seminars for cantors and Jewish music teachers and the Reena Foundation for Jewish music programs at that school. The fund's board is made up of cantors and lay representatives of each of Toronto's congregations.

YOM HASHOAH

Thursday evening, April 14, the annual Yom Hashoah Commemoration will be held at Beth Tzedec Synagogue at 8. The Toronto Jewish Congress' Holocaust Remembrance Committee will make available "pages of testimony" for survivors, to record the names of friends and family for Yad Vashem. In Jerusalem, fewer than three million documents of persons killed in the Holocaust have been registered to date.

EARTHQUAKE AID

Funds to aid Romanian earthquake victims have been collected by various worldwide Jewish organizations. The World Jewish Congress is contributing $10,000 to the relief fund. The Joint Distribution Committee is allocating $30,000, while the Union of American Hebrew Congregations is establishing a collection fund among its 720 Reform congregations in the U.S. and Canada. The World Zionist Organization's executive announced it will assist in the rebuilding of three synagogues damaged in the disaster, and Israel's Ministry of Health is donating close to $10,000 for medical supplies.

HILLEL LIBRARY

Don't forget that the downtown Jewish library at Hillel House has a wide selection of hard-to-find books, especially those essential for university students: Jewish encyclopedias, magazines and newspapers. The library is open to the public Monday through Thursday, noon to 3 p.m.

SEARCH FOR NAZIS

A pamphlet entitled "The Search for Nazis in America", based on the successful book by Howard Blum, is now available free of charge. The leaflet contains information about case histories of a number of known Nazis who managed to enter the U.S. and acquire citizenship. For a free copy, send a stamped (U.S.) self-addressed envelope to Rabbi Rubin Dobin, Congregation Kol Yisroel Chaverim, P.O.B. 11, Lawrence, N.Y. 11559.

FOR MARINERS

The Israel Maritime League helps Jews from abroad find suitable employment in the merchant marine. A note from their head office in Haifa reports that new cargo ships were recently acquired and there is an urgent need of crew members to man them. They are looking for engine, radio and deck officers, as well as young male trainees. Write the league at 104 Haatzmaut St., Haifa, Israel; P.O.B. 33706.

DEADLINE REMINDER

For the April 15 issue, all copy must be received by noon, April 7.

Special recipe saved for High Holy Days

By MARCIA KRETZMER

JERUSALEM —

"My wife only cooks twice a year — once at Rosh Hashanah and once at Pesach," said Yitzhak Cuomo. "But when she does...." Words failed him at this point, and an ecstatic expression came over his face, so I knew I just had to get his wife Luisa to tell me about her special Pesach cooking.

Diminutive, Roman-born Luisa's scholarly pursuits oblige her to cut many domestic corners, apart from cooking. She is a fulltime lecturer in the Hebrew University's Italian department, and the author of a 700-page philological study of Italian glosses (commentaries) in a Talmudical dictionary compiled by Rabbi Nathan Ben Yechiel in the 12th century.

The Cuomos immigrated to Israel from Italy in 1963, after meeting at the University of Bologna, where Yitzhak was studying law. Their four children, all born in Israel, range from 12 to five years of age.

Luisa becomes animated as she talks about her involvement in her work, sighs resignedly when she discusses the 101 domestic arrangements she and Yitzhak — director of the law library at the Hebrew University — have to make to keep both home and career going.

"We have to be terribly organized and efficient," said Luisa. "My youngest girl is at a day-care centre from 8 a.m. until 4 p.m. The others come home between 1 and 4 and manage by themselves until we arrive home."

(Carol Gooter photograph)

Luisa Cuomo — Hebrew University Italian lecturer.

The helter-skelter, pressurized Israeli way of life leaves little time for relaxed domestic activities. And leisure pursuits as conceived in Western countries are often out of the question, especially in religiously observant families such as the Cuomos, where the one-day weekend cannot be spent in secular recreational activities.

On Fridays, Luisa cooks ample quantities of food to last the family well into the week. "When it's all gone we eat spaghetti or omelettes until my next cooking bout," she explained. However, Luisa's refined continental tastes in food do not go to waste: on gala occasions she delights her family with exquisite Italian food.

The Cuomo children's favorite and much-awaited dessert on seder night is the Italian sweet **Zabaglione**, made with egg yolks, sugar and wine — the egg whites come in useful for Passover baking. The zabaglione mixture is whisked steadily over boiling water until it thickens.

"The right instrument is a light wooden whisk, although one can also use an electric beater or a rotary whisk," said Luisa, adding reminiscently: "One of the sounds of my childhood was hearing the stick of the whisk click against my mother's rings as she twirled it between her palms."

The zabaglione is ready when it is very thick and approximately tripled in volume. It can be eaten warm or cool, or as zabaglione ice cream. In this variation, the mixture is allowed to cool, then mixed with 1-2 cups of pareve whip and frozen.

It emerges as a sort of frozen mousse and Luisa serves it with strawberries, for which she gave me a melt-in-the-mouth Italian tip: "Never wash strawberries in water, if you want to preserve the taste — wash them in wine," she said.

Our conversation terminated on a suitably philological note when I asked Luisa the meaning of the name zabaglione. The word appears to derive from the Latin **sabaia**, a fermented extract of beer. But Luisa was forced to consult her dictionary to tell me. "It's embarrassing for a linguist to admit to ignorance, isn't it?" she laughed.

Zabaglione
6 egg yolks
6 heaped tblsps sugar
12 egg-shell halves wine (a white dessert wine such as Carmel Tokay is recommended

beat yolks and sugar together until white and creamy, then add wine and whisk steadily over boiling water set at a low simmer, until very thick and tripled in volume. Serve warm or cool in wine glasses. 4–6 portions

* * * * * * * * *

Luisa Cuomo's Zabaglione Ice Cream
zabaglione from above recipe
1–2 cups pareve whip
2 punnets strawberries
wine (Carmel Tokay or Hock)
sugar

1. stir cooled zabaglione and stiffly whipped pareve cream together and freeze till serving time

2. hull strawberries and wash in wine (cheap or leftover wine is best for this as long as it is not sour). Place in dish, sprinkle generously with Tokay or Hock, and a little sugar, and chill 3 hours. Serve zabaglione ice cream in stemmed wine glasses with a few strawberries and juice spooned over. 8–10 portions

* * * * * * * * *

Chag Sameach Ve'kasher
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(David Groskind photograph)

Toronto Lubavitch Youth Organization assembles some of the 5,000 packages of hand-baked shmurah matzah for distribution to Ontario points. From left to right are Moishe Morgenstern, Rabbi Yehoshua Laufer, regional director of the Lubavitch Youth Organization; Ben Zion Oster and Simcha Frankel.

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...about people

Leah Rabin

Leah Rabin, wife of the Israeli prime minister, will honor two women's organizations here with her presence later this month. On Monday, April 25, Israel's first lady is guest of honor at the Hadassah-WIZO Friends of Youth Aliyah luncheon in the Park Ballroom, Inn on the Park, 12:30. There she will greet Henrietta Szold scholarship contributors as well as Youth Aliyah imas.

On the 26th, Mrs. Rabin will address the annual Adopt-a-Child dinner of Pioneer Women, the culmination of the organization's appeal. The event takes place at Beth Tikvah Synagogue. For further information, contact Norma Barkin, 633-6983, or Irma Ziskin, 667-8007.

* * *

Holy Blossom Temple has acquired a new education director to succeed Heinz Warshauer, who retired last year. **Selma Sage**, presently director of religious education for Washington Hebrew Congregation in the U.S. capital, has taken on the post. A graduate of Harvard, Mrs. Sage also served as co-ordinator of Reform Religious Education for the Chicago and Great Lakes Federation of the UAHC (Union of American Hebrew Congregations). She also has a strong background in music and theatre: writing and producing plays of Jewish interest, and acting as musical director for the Harvard Hasty Pudding Club Theatricals.

* * *

Another note on the education beat — **Shoshana Kurtz**, a consultant on staff of the Board of Jewish Education, has just been awarded her Ph.D. from the Ontario Institute of Studies in Education. It's an ambitious effort, considering the fact that Mrs. Kurtz obtained her degree while working with the board, writing the comprehensive Study of Jewish Education, visiting schools and involving herself in a number of other educational endeavors.

* * *

Rabbi Jonathan Plaut of Congregation Beth El, Windsor, also successfully completed his dissertation. The book, **History of the Jews of Windsor**, based on his thesis, is expected to be published early next year. The dissertation earned him his doctorate in Hebrew letters, to be conferred at the commencement exercises of the Hebrew Union College this June.

* * *

B'nai B'rith Women's Council of Toronto recently announced their new officers at the 25th annual installation at Hotel Triumph recently. They are **Molly Friedman**, president, and **Gloria Clamen, Greta Miller,** and **Rose Lichtman**, vice-presidents.

* * *

Rotterdam-born and Montreal resident-artist **Jan Menses** is displaying his work at the Mira Godard Gallery on Hazelton Avenue. Drawing his inspiration from the Lurianic Kabbalah, Menses held his last major exhibition at the Musee des Beaux-Arts in Montreal last year. His new paintings and works on paper will be on view until April 15.

* * *

There are now 2,170,000 voters eligible to cast ballots for the next Knesset elections. By May, when the vote will be held, an additional 45,000 youth will have reached voting age. The percentage of women on the voting lists is four percent higher than men.

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CASH IN ON OUR DAILY SPECIALS

A FACT OF LIFE EXPLAINED:

IF WE DON'T REMEMBER, NO ONE ELSE WILL.

A funny thing happens when people get comfortable. They begin to forget those times when things weren't so easy. They begin to forget what it took to get where they are today. Get a few days of sunshine in a row and the stormy months gone by are seldom remembered.

That's unfortunate.

When we lose sight of our past it becomes a little more difficult to focus on our future.

As Jews we have a lot to remember.

And remembering is exactly what we should be doing. We should be remembering the fact that as Jews we're on our own. We should be remembering the fact that if we don't help ourselves, if we don't look out for our neighbours, if we don't stand up for Judaism and everything it entails, nobody else will. That may be sad, that is also a reality.

We should be remembering our Exodus from Egypt and our re-unification of Jerusalem. It's been ten years since the latter, or had you forgotten?

We should remember the Holocaust and remember it out loud. How can our grandchildren be expected to understand the significance of something some of us tend to forget.

We should remember our wars and battles, our overcoming of everyday prejudices and the job that's still left to be done. The battles to be won are not only in the Middle East.

We should remember Entebbe and how Israeli soldiers laid their lives on the line for Jews, not just Israelis.

We should remember Munich in '72 and Daoud in '77. If you ever need proof that we stand alone, this should do it.

We should remember all the tears, all the laughter, all the spirit and all the tradition that it's taken to get where we are today.

And we should remember the UJA. Without it a lot of the good things we dare not forget may not have existed in the first place.

To all of you who have contributed to this year's UJA campaign, we extend our most heart felt thank you.

To those of you who have not yet given (and there are still 6,000 who made a gift last year and have not yet pledged for 1977) we ask you to remember. Remember just how important your gift is.

To all we wish a most enjoyable Passover.

We are one

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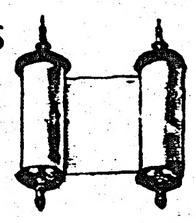
sparks from the torah



By RABBI MEIR GOTTESMAN

Parshat Tzav/Shabbat Hagadol/Pesach 5737
Tatteh, ich vil dir fregen der fier kashes....Father, I'll ask you the four questions....

Listen, it's not whether the matzah balls bounce higher than tennis balls or Streits is better than Manischewitz — on Passover a Jew has to become a Jew all over again....

Rabbi Isaac Slonimer once saw a wealthy miser shaking out his pockets before Pesach to get rid of any stray chometz crumbs. The rabbi walked over to him. "Listen, you don't have to worry. The law is that you have to check for chometz only as far as your hand reaches — and your hand never reaches your pocket...." (Fun Unzer Alter Oitzer)

* * * * *

It's better to eat plain matzahs and have a well-baked heart...than to eat shmurah matzahs and have a crumby heart. It's weird...at the start of a seder, a Jew cries — **"kol dichfin yaitai v'yaichul** — all who are hungry, let them come and eat." And a second later, he announces, "Next year in Jerusalem!" It's strange — one minute we're opening the door for a poor man, the next minute we're hopping on a plane for Israel. What is this, a seder or a travel agency?

Ah, but it teaches...the Ribono shel Olam says — "you want the Messiah to come? How do you think it's going to happen, by boiling **knaidlech**? Open the door to those who need help, show that you care for a fellow Jew, then you can be sure that "next year in Jerusalem...." (Simchat Ha'regel)

Every Yid is a shmurah matzah. When you are **melamid zchus** — you find the good and fine points in a fellow Jew — you add another jewel to God's crown....

* * * * *

Ten Jews make a minyan; five rabbis make history. Imagine...five of the greatest geniuses in Jewish history — Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar, Rabbi Akiva, Rabbi Tarfon — were sitting the whole seder night discussing the miracle of Egypt, until their students had to announce: "our rabbis, the time has come to recite the morning Shema...." But between you and me, didn't they clean their windows for Pesach? Why couldn't they just look out and tell by themselves that it was sunrise?

There is a **misnagdishe** answer and a **chassidische** answer....

The misnagdishe answer — good common sense — was that these rabbis were living during the worst Roman oppression. They were wanted men; Rabbi Akiva was later martyred. Where could they hold their seder safely, but in the deep bowels of a cave where you couldn't tell day from night until the student watchmen gave the word.... (Yalkut Menachem)

But the Chassidim say, when these five tzadikim gathered to discuss the holiness of the Yom Tov — the Infinite Unity of God revealed by the redemption of the Jews from the impurity of Egypt — they lit up the room so much with their Torah, it was impossible to tell day from night....

After all, what the Haggadah can accomplish, nothing else can. When a Jew commits a sin, he takes away a bit of the divine spark of life from the limb he used to commit the avairoh. But at the seder — if he doesn't mumble his way through the haggadah, or make it just one long song book — but reaches...

...up — Up — **UP** towards the holiness and glory of God through the sincere recital of the story of Pesach, then he restores holy life back into every limb of his body.... (Yismach Yisrael)

What an opportunity the seder is! What an opportunity! Unequalled, incredible opportunity!

* * * * *

If you don't blow it.... A newly-wed Jewish farmer had to conduct his first seder, but **nebich**, he didn't know how, and was ashamed to ask the rabbi. He told his wife, "sneak over to the next farm and see how they run their seder. Then come back and tell me."

The wife walked across the dark fields, peered into the neighbor's window...and watched the husband beating his wife. Gevalt — that's how you run a seder! She returned to her husband, but when he asked for details, she refused to tell. He asked and asked and finally became so angry he struck her!

With tears in her eyes, she scolded him: "if you knew already, why did you ask?"

May we have a **lichtige, fraileche, kushere** Paisech. Shabbat Shalom.

Please note our current Sparks From the Torah TV schedule: Metro Cable - alternate Mondays at 9 p.m. and Tuesdays at 8 p.m.; Willowdowns Cable - Tuesdays at 8:30 p.m., York and Keeble - Thursdays at 10 p.m.

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CONGRESS CALENDAR
of
ADULT EDUCATION and CULTURE EVENTS
for APRIL, 1977
Compiled By The
ADULT EDUCATION COMMITTEE OF CJC
As A Public Service

April 4 Labor Zionist Alliance, Festive 3rd Seder, 14 Viewmount Ave., 8 p.m.
April 6 The Toronto Mendelssohn Choir. Program includes Chichester Psalms by Leonard Bernstein, Massey Hall, 8:30 p.m.
April 11 Adath Israel Congregation, "Religion and Political Power," Rabbi Dr. Seymour Siegel, lecturer, 37 Southbourne Ave., 9 p.m.
April 12 Toronto Jewish Congress, T'nach Study Group, "Isaiah – Introduction and Chapter 1," Jack Burke, lecturer, Associated Hebrew Schools, 3630 Bathurst St., 8 p.m.
April 14 Toronto Jewish Congress, Jewish Community Assembly in commemoration of the Holocaust, Beth Tzedec Congregation, 1700 Bathurst St., 8 p.m.
April 14 Jewish Community Centre of Hamilton, Holocaust Memorial Program, M. J. Nurenberger, guest speaker, 57 Delaware Ave., Hamilton, 8 p.m.
April 17 Bnei Akiva-Religious Zionist Youth Movement, "Politics in Israel," Aryeh Reif, lecturer, 4445 Bathurst St., 8:30 p.m.
April 19 Beth Tzedec Congregation, Beth Midrash Series, "Poverty, A State within a State," Prof. Ben Lappin, lecturer, 1700 Bathurst St., 8:30 p.m.
April 19 Labor Zionist Alliance, Yom Ha'atzmaut Celebration with guest of honor Shmuel Ovnat, Consul General of Israel, Bialik Hebrew Day School Choir, LZA Nagila Folk Dance group and guest artists, 14 Viewmount Ave., 8:30 p.m.
April 20 Canadian Zionist Federation, Rememberance Day and Israel Independence Day Service at Shaarei Shomayim Synagogue, 470 Glencairn Ave., 7:30 p.m. Community celebration of Israel Independence Day at Beth Tzedec Congregation, 1700 Bathurst St., 9 p.m.
April 21 Beth Tikvah Congregation, CBC Festival Orchestra conducted by Boris Brott in a special 60th birthday celebration for Oskar Morawetz, 3080 Bayview Ave., 8:30 p.m.
April 21 Beth Tzedec Congregation, Special Independence Day services, 1800 Bathurst St., 9 a.m.
April 21 Temple Anshe Shalom and the Jewish Community Centre of Hamilton, Yom Ha'atzmaut Celebration, 215 Cline Ave. N., Hamilton, 9:30 a.m.–12 noon.
April 23 Burlington Jewish Community, Yom Ha'atzmaut Celebration. For information, call Cantor Berman in Hamilton at 528–0121.
April 24 Canadian Jewish Congress Central Region, 13th Regional Conference on Jewish Education, Beth Jacob Congregation, 375 Aberdeen Ave., Hamilton, 9 a.m. – 5 p.m.
April 24 Beth Tzedec Congregation, Second Annual Festival of Music, 1700 Bathurst St., 8:30 p.m.
April 24 Bnei Akiva-Religious Zionist Youth Movement, "The Army: Zahal," Brig. Zvi Levanon, lecturer, 4445 Bathurst St., 8:30 p.m.
April 25 Centre for Creative Living, "Spring Fling" festival of activities for senior citizens, 15 Hove St., Downsview, 10 a.m. – 3 p.m.
April 26 Toronto Jewish Congress, T'nach Study Group, "Isaiah – Chapter 2," Dr. I. Cass, lecturer, Associated Hebrew Schools, 3630 Bathurst St., 8 p.m.
April 26 Beth Tzedec Congregation, Beth Midrash Series, "Israel's Arab Minority, Friend or Foe Within," Prof. Ben Lappin, lecturer, 1700 Bathurst St., 8:30 p.m.
April 27 Jewish Marriage Education Committee, opening of series for engaged and recently married Jewish couples, "What is Jewish Marriage," Rabbi Y. Kerzner, lecturer, Clanton Park Synagogue, 11 Lowesmoor Ave., 7:45 p.m.
April 29 – May 1 Canadian Council of Liberal Congregations Annual Conference, Royal Connaught Hotel, Hamilton. For information, call Morley Pape, 922–4166.
April 30 – May 1 Beth Tzedec Congregation, Young Scholar's Weekend. For information, call 781–3511.

Concept of solar heating is gaining acceptance

TEL AVIV —

The generation of hot water from solar energy is expanding to eastern Mediterranean resort hotels, according to a spokesman for Israel's largest manufacturer and exporter of solar energy equipment.

Following the successful operation of a bank of solar collector plates on the roof of the 100-room Neptune Hotel, in Israel's Red Sea resort of Eilat, Miromit Ltd. of Tel Aviv reports that its Greek licensee, Caloria Ltd., Athens, has taken up the concept of heating hot water by the sun's rays.

Hotels at Rathymnon on Crete and on the Greek Island of Myconos are among the first installations in this area. At the same time, Miromit has supplied solar equipment to one of the largest hotels on Corsica.

The sun collectors are said to save the hotel operators almost all fuel costs for heating water in guest rooms, restaurants, laundries, etc.

Caloria Ltd. has erected a plant in Greece to produce solar collectors utilizing Miromit's patented selective black coating plates, developed by Professor Harry Tabor. They are said to provide the most effective method for retaining the sun's rays for energy conversion purposes.

Miromit, which has been producing and installing sun collectors in Israel since the early 1950s, reports that the concept of solar heating has also finally reached Israel's own kibbutzim, which in the past have largely utilized oil-operated boilers.

The company has recently installed a new solar heating system at Kibbutzim Beit Hashital and Ma'agan Michael for the semi-attached apartment buildings which are typical of today's kibbutz housing.

Private homes, rural dwellings and condominium apartments account for most of the 200,000 Israeli families (one in every five) who obtain hot water from solar collectors.

How yeshiva bocher became northern Ontario fur magnate

By MIRIAM HERMAN

TORONTO —

When you meet Jack Leve, be sure to ask him about the Indians. He has wondrous tales to tell of the wigwam/log-cabin days of the Ontario northland and of his more than 40 years as a trader of raw furs in the uppermost reaches of our province.

Now retired and living with his wife Sara in a comfortable midtown Toronto apartment, this spry, ruddy-complexioned 80-year-old recounts vivid stories of western-style, gun-toting villages, trading company rivalries and snow trails in the bush.

But equally fascinating, if not more so, is the story of how a yeshiva boy from Bialystok opened 11 trading posts from North Bay northward, became a friend and confidant of the legendary Grey Owl, and flew the first plane into Moosonee.

Actually, he was just a visitor to this country when he arrived in Montreal in 1907. A chance remark — "vilst furen in America?" — made by his Canadian aunt during a visit to her family back in Europe, was eagerly taken up by the 10½-year-old youngster.

His father, who operated a tannery, had always hoped that his first-born son would be a rabbi.

"With my father, learning came first. Business was secondary," Leve explained.

But after all, Montreal was not Bialystok and Hebrew schooling had not yet reached the level of learning the boy had received at home.

And besides, he thoroughly enjoyed the relative freedom of the public school. "I liked getting in at nine and out by three...not like sitting in a stuffy room from morning to night," he recalled.

(CBC photograph)

Jack Leve – a champion of the northland.

So, when word came that his father wanted him to return home, he decided to strike out on his own, making his way to Toronto by following the railroad tracks and working for farmers along the way.

From Toronto he went to Buffalo and then on to New York and his introduction to the fur business.

His first job was scraping skunk and raccoon skins for long hours and low wages. But his diligence caught the eye of the boss, and he was soon moved upstairs to a white smock and a $2 raise.

He was given further promotions and soon was earning a heady $5,000 a year, sporting around town in his own car, and piling up $10-20 worth of speeding tickets a week.

By 1917, Leve was back in Montreal, heading up the firm's Canadian branch. Within a short time, the parent company folded, the office closed and by December of the following year, he was on his way to North Bay.

Why North Bay? "I had received word that my father had died. There was a mother, two sisters and a brother in Bialystok to think about, and I knew that I couldn't save any money in the city."

True to his word, within a year he had enough money to send for his oldest sister Bella, to be followed soon by the rest of the family.

Those were boom days for the wild fur business. New York and European markets were clamoring for Canadian pelts — silver fox, beaver, otter, muskrat. Leve extended his trading posts northward, befriending the Indians, learning their language and often petitioning the government on their behalf.

It was at Biscotasing that he got to know the fur-trapper, Grey Owl (the pseudonym for English-born George Delaney), who went on to fame and fortune as the prototype Canadian Indian.

For a while, after Jack and Sara Leve were married in 1938, home-base was Montreal, where their two children were born — Judith, now Mrs. Donald Carr and an active member of the Toronto community, and Alexander Leve, a Toronto lawyer.

During World War II, they moved to Sudbury when brother Simon, who managed the headquarters there, enlisted in the airforce. Leve became a leader in the 58-family Jewish community, and was north Ontario's chairman for Canadian Friends of Hebrew University.

With the advent of ranch-raised skins and "the boycott by women of long-haired furs in favor of the slim look," the wild fur market "kind of died down" after the war. Leve retired 10 years ago.

Despite the years of living in Toronto, his more than half century love affair with the northland continues unabated. There are fishing and hunting trips and summers at their campsite on Lake Trout near North Bay. And he still talks of snowshoes, breaking trails and chopping holes in the ice.

So, when Leve says "You can have all the Floridas put together," he really means it.

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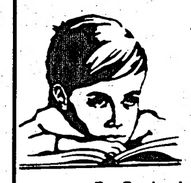
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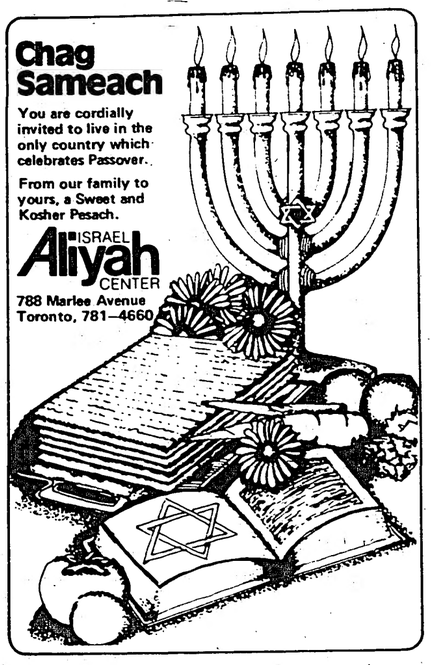

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And above all let it be an act of remembrance. For that is what the victims wanted: to be remembered, at least to be remembered.
For just as the killer was determined to erase Jewish memory, so were the dying heroes and fighting martyrs bent on maintaining it alive.
They are now being defamed; or forgotten – which is like killing them a second time.
Let us say Kaddish together – and not allow others to betray them posthumously.

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DOMINANT JUDAIC FIGURE

By RABBI Z. AARON GROSSBAUM

TORONTO —

Rabbi Menachem Mendel Schneerson, the seventh Lubavitcher Rebbe, who celebrated his 75th birthday this week, has been described by some as the most phenomenal Jewish personality of our time.

To his tens of thousands of Chassidim and hundreds of thousands of sympathizers and admirers around the world, he is "the Rebbe", today's most dominant figure in Judaism and, undoubtedly, the one individual more than any other singularly responsible for stirring the conscience and spiritual awakening of world Jewry.

In his 27 years as world leader of the Chabad-Lubavitch movement, he has set into motion massive educational, social and rehabilitative programs that have kindled in masses of Jews an awareness of and a rededication to Torah-true Judaism.

From Melbourne to London, Casablanca to Los Angeles, through the many Lubavitch schools, youth centres, variegated institutions and activities established and maintained through the Rebbe's efforts — countless 'lost' Jews have 'found their way home'.

His sphere of influence has long transcended the Chassidic community, and deeply penetrates the mainstream of Jewish life. Few knowledgeable Jews in the world today are unfamiliar with his ideas and pronouncements which he communicates through private audiences, correspondence, published writings or public addresses, which he periodically delivers at Lubavitch world headquarters in New York.

The Rebbe often designates two nights a week for private audiences, known as "yechidus". On Sunday and Thursday evenings, Jewish leaders, rabbis, businessmen, housewives, government officials, students and persons from all walks of life from all over the world, report to him on vital matters or come to receive his counsel or blessing.

"Farbrengens", gatherings at which the Rebbe delivers a public address, are held on festivals and special occasions. Here again, amidst the thousands of Chassidim attending a farbrengen, one can find professors, authors, men of the arts, officials from various levels of government, professionals and plainfolk, businessmen and long-haired hippies.

The contents of his discourses range from observations and insights on the many facets of the wide Torah spectrum to current events affecting the quality and continuity of Judaism.

He has consistently called for an intensification of the outreach work in stimulating Jewish consciousness among alienated youth and assimilated families in all parts of the world. Love for a fellow Jew and the genuine concern for their material and spiritual well-being, regardless of station or background, are basic concepts of Chabad-Lubavitch philosophy.

Fifteen volumes of selections from the Rebbe's public addresses have been published to date, and material for more volumes is now being prepared for publication.

Rabbi Menachem Mendel Schneerson is seventh in the dynastic lineage of Lubavitcher leaders. The Chabad-Lubavitch movement was founded in the 18th century by Rabbi Schneur Zalman of Liadi (5505-5573, or 1745-1812), author of the basic work of Chabad philosophy — **Tanya**, and the **Shulchan Aruch** — the code of Jewish law.

Born in 1902 in Nikolaev, Russia, the Rebbe is the son of the renowned Kabbalist and Talmudic scholar, the late Rabbi Levi Yitzchak Schneerson, as well as the great-grandson of the third Lubavitcher Rebbe, and his namesake, Rabbi Menachem Mendel of Lubavitch. At the age of five, he moved with his parents to the Ukrainian city of Yekatrinislav, now Dnepropetrovsky, where his father was appointed chief rabbi.

From early childhood,

Rabbi M. Schneerson

he displayed a prodigious mental acuity and soon had to leave the "cheder" because he was far ahead of his classmates. His father had to engage private tutors for him. By the time of his Bar Mitzvah, the Rebbe was considered an "illuy", a Torah prodigy.

After the passing of Rabbi Yosef Yitzchak Schneersohn, in 1950, his son-in-law, Rabbi Menachem M. Schneerson, reluctantly ascended to the leadership of the flourishing movement, and soon Lubavitcher institutions and activities took on new dimensions.

The outreaching philosophy of Chabad, the spreading of G-d's word under the motto: "and you shall spread forth to the west and to the east and to the north and to the south" (Genesis 28:14), was translated into action as Lubavitch centres and Chabad-Lubavitch houses were opened in dozens of cities across the United States and Canada.

Abroad, Lubavitch centres were set up or expanded in Argentina, Australia, Belgium, Brazil, Venezuela, England, Scotland, France, Italy, Holland, West Germany, North and South Africa, as well as in Canada and other areas.

The Rebbe established a "Jewish peace corps". Part of this program involves hundreds of senior Lubavitcher students who spend their summer vacation time visiting communities to make contact with the Jewish masses, bringing them Tefillin, books and religious inspiration.

In 1953 the Rebbe founded the Lubavitch Women's Organization, and in 1955, the Lubavitch Youth Organization. The latter has succeeded in establishing contact with alienated Jewish youth through campus visits, lectures and "encounters".

The Rebbe has often been heard saying that "we must not rest until every Jewish child is assured of a proper Jewish education."

The ubiquitous Lubavitcher mitzvah-mobiles, or "Jewish tanks to combat assimilation", as they have often been referred to by the Rebbe, have become a familiar sight in urban and suburban communities. They are always on the move to remind Jews about the observance of a particular holiday, to give them an opportunity to observe a mitzvah and to prompt them to "come closer" to acquaint themselves with their Jewish heritage.

At every possible occasion the Rebbe urges to increasingly spread amongst all Jews the mitzvah campaign begun in recent years. This massive campaign calls for: Every Jewish boy and girl be afforded a proper Torah-true education; that all men and boys over 13 put on tefillen every weekday; that a mezuzah be properly affixed to every right doorpost; that charity be given every weekday and that every home have a charity box to facilitate frequent charitable contributions; and that every home have sacred books, at least a Bible, prayer book and a Book of Psalms.

And the three mitzvot related to the Jewish woman, which are: for all women and girls from the age of three to light the candles at the proper times before Shabbos and holidays; kashruth of the food in the home and its observance at home and away; and the observance of the laws pertaining to family purity.

The 10th mitzvah — a very basic one which imbues the individual with the desire to reach-out and share the beauty of the Torah-true life with others — "Ahavas Yisroel", the love and devotion to one's fellow Jew.

To the Chassid and Torah scholar, the communal leader and intellectual, the professional and laborer, the plain folk and hippie, the Rebbe personifies the great qualities of leadership with which the Jewish people have so graciously been endowed throughout their history, who, with profound humility, understanding and compassion relates to each individual in accordance with their individual spirit.

Rabbi Grossbaum is executive director of Lubavitch Youth Organization in Toronto.

Ex-New Yorker discovers Hamilton theatre is exciting

By MOURA WOLPERT

HAMILTON —

It comes as a surprise to hear an ex-New Yorker say that theatre here is exciting, but Helene Fallen is not kidding. She really means it.

Her face is friendly and the large dark eyes, accentuated by heavy black bangs, shine with enthusiasm. The former Brooklyn girl, ex-high school teacher from Manhattan and part-time lecturer at Sir George William University in Montreal, has found something in Hamilton neither New York nor Montreal could offer: a job in the theatre.

Her official title is education director. Another title, director of group sales, has recently been added, and unofficially her job is a fluid one that comprises a multitude of activities.

This is the fourth season for Theatre Aquarius as Hamilton's first professional theatre company, and much needs to be done. For someone like Mrs. Fallen, it offers opportunities unlikely to have come her way in cities such as New York or Montreal.

"I am an administrative assistant," she explains, "part of the non-artistic staff. And that fluidity is very important because there must be people who are free enough to think of ideas."

In her case, the ideas have primarily to do with creating greater audience awareness, building up subscriptions and helping to create a cultural identity. "If we are to have a serious artistic agency, we must get the full support of Hamilton."

This is just what Mrs. Fallen finds so exciting. New York always has enough people who go to the theatre, but in a place like Hamilton, "it is crucial for people to subscribe, because without them the theatre cannot survive." To get Hamiltonians to accept the theatre as part of their daily lives is what her job is all about.

Another aspect she finds exciting is that Theatre Aquarius is truly regional, with audiences coming from as far away as St. Catharines. One of her jobs is bringing in high schools from Hamilton and surrounding centres for special student matinees.

An English major with a masters degree from

Helene Fallen

Brooklyn College, Mrs. Fallen taught high school for six or seven years, decided she's had enough and took a job as assistant editor of Midstream, a Zionist journal. She met her husband, Montrealer Dr. Ernest Fallen, in New York, and after their marriage, they spent a year in Boston, where she worked for a publisher of high school textbooks. In 1967 they moved to Montreal, and she became interested in a writing project, a biography involving considerable research, which she wanted to use to obtain her doctorate in order to teach at university.

Her work with Theatre Aquarius began as a volunteer job two years ago, soon after moving to Hamilton, when her husband joined the McMaster Medical Centre to help establish a regional cardiology program.

A recent Wintario grant enabled the theatre to promote her to professional status, but though the job is part-time, she is prepared to work evenings and frequently does.

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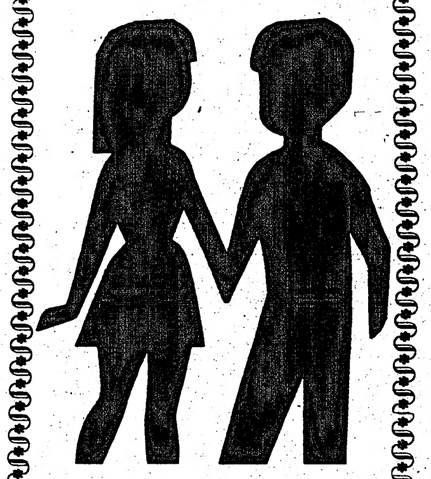

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Arts

New 'Y' project excites Feldbrill

By JENIVA BERGER

TORONTO —
"I feel like a kid in the middle of a roomful of toys!" Exuberance spills out of Victor Feldbrill, recently appointed artistic director of the YM and YWHA, when he talks about the cultural activities literally blossoming around him.

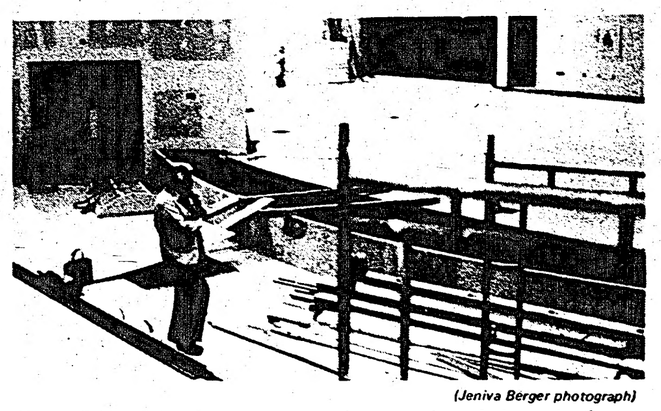
Proof of the importance of the wide expansion of the arts activities to be housed in the new Koffler Centre of the Arts is the very fact that the position of artistic director has never been vested on anyone in the 'Y' history here, though the Bathurst building hasn't exactly been devoid of cultural endeavors since it first opened.

Feldbrill, who had just moved into his new office two days before, has a sunny quality about him which counteracts the gloomy March clouds outside, and even Martin Park, the 'Y's new executive director, is smiling broadly as he pops into the office to remind Feldbrill of their afternoon meeting.

Intrigued by all this goodwill, I ask Feldbrill if he's always so cheerful and even-tempered? "It helps," he replies. "You've got to have a sense of humor. When I took this job, my wife said to me, 'You're now going to work for a community organization. It's a different ball game.' "

Feldbrill's "part-time, full-time job" — he's in the office just three days a week; the rest of the time he continues on as resident conductor of the Toronto Symphony and conductor-in-residence at the University of Toronto — is staggeringly comprehensive.

The Koffler Arts Centre is an elaboration both in teaching and working facilities of the departments which are already in existence at the 'Y': dance, music, visual arts, and human relations. Art students have begun to occupy the bright large studios and finishing touches are being put on a spacious rehearsal room for dancers, which will have a fully mirrored wall, practice bars and plenty of windows to brighten up the beat. The new thing is the 450 seat Leah Posluns Theatre and theatre school, which will feature labs in performance, dance, make-up, costume and playreading.



(Jeniva Berger photograph)

Victor Feldbrill looks over progress of construction of the main theatre in the Toronto 'Y's Koffler Centre of the Arts. He's the artistic director.

Later, as we tour and stand amidst the sawdust, nails, boards, and workman, you can see Feldbrill's pride in the theatre which will suddenly spring to life on June 5, opening night of the week-long dedication festivities. "There's incredible floor to ceiling space here," Feldbrill points out, "ample areas for all the equipment, and a fine orchestra pit." We manage to find the backstage area after a few wrong turns and there, too, are sights to behold: six dressing rooms, costume and scene construction shops, an adaptable performing area for the more experimental 200 seat Studio Lab, and a green room. What more could a performer ask?

Feldbrill says of all his department heads: "They're here to initiate programs. I'm here to oversee policy, planning, and see that there's a proper balance in the theatre."

His balancing act will mean priority performance time allotted to the music, dance, and theatre departments, with outside groups either renting the facilities the rest of the time or co-sponsoring productions with the 'Y'. He's already been approached by several outside organizations and sees the 'Y' as a future mecca for artists from all over the province.

When I asked him if the 92nd street 'Y' in New York had been used as an example for this 'Y', he said, "They have a larger theatre and an impresario context. My own feeling is that we're going to develop a field for our own Canadian artists, not just Jewish.

"We're going to have to guard very carefully that all performances are high standard." Then, as a further boost to audience development, Feldbrill adds: "And everything put on in the hall will be priced not too far from movie house prices. The artists will have to take that into consideration."

In time, Feldbrill also hopes to institute summer programs and a twice a month series where families will be able to participate in concert and art shows, and then there will be informal 'happenings' on summer evenings in the outdoor 150 seat amphi-theatre which Feldbrill jokingly calls our 'mini-Cesarea'.

But he's the first to admit that along with the programing, which is still being incubated, the people involved will have to go through a learning process." He smiles. After all, his staff is top-notch, and there's this indomitable optimism of his that keeps bubbling up. "The gap isn't unbridgeable," he says. "Then we'll sail!"

Choirs present truly memorable program at Beth Emeth Bais Yehuda concert

music

By RICK KARDONNE

The Choral Music Concert held last month at Beth Emeth Bais Yehuda Synagogue was just another exampie of the superb quality of Jewish music now existing in Toronto.

Ten choirs presented a truly memorable program of highly diversified, stimulating selections.

Srul Irving Glick's **Ma Tovu**, commissioned for this occasion by the Toronto Jewish Congress, and performed by all the participating choirs with an accompanying string quartet, is a fascinating fusion of Jewish melody with the early impressionistic style of Cesar Franck or Gustav Mahler.

Based on a constant tonic open-fifth base, the harmonies in this slow, majestic work are subtle colorations in a subdued emotional framework.

Except for a brief climactic segment near the end consisting of uneven-rhythmic triplets in which all parts join in together, full serenity (appropriate to the text) rather than dramatic excitement is the dominant mood.

What gives this composition satisfying emotional intensity are the string parts (violinists Jascha Milkis and Morry Kernerman, violist Rivka Golani-Erdasz and cellist Daniel Domb), which provide the yearning, uninhibited, gut free spirit of Jewish liturgy, in counterpoint to the continuous stateliness of the choral parts. To me, the string quartet thus is a major integral component of this composition.

All of the individual choirs were excellent. If any selection was to stand out as being particularly noteworthy, my personal choice would go to **L'kel Baruch**, performed by the very polished all-male Beth Emeth Bais Yehuda Choir (under Jose Shapero's direction). It offered a stunningly dramatic counterpoint of Cantor Louis Danto and Roman Perelshtein, as soloists, vis-a-vis the backup in long leader-response chant-like passages.

Another highlight of the evening was the student Rinah Chorale, under the direction of Ben Steinberg, whose exuberant renditions of beloved folk classics proves that the spirit of neshamah burns very brightly in our upcoming Jewish generation.

Soloist Helen Bauer has a lovely expressive soprano voice and Ralph Rubenstein a clear, melodious baritone.

The Temple Emmanu-El Adult Choir did a polished rendition of Charles Davidson's **Baroque Suite**, in which poems by Yehuda Halevi are put to music in the style of the late Baroque period.

The choice of material by the Hadassah Choir included Mark Lavry's semi-impressionistic **Chanita**.

Excellent choral arrangements by Srul Glick, stressing much contrapuntal interplay, made the rendition of four of his compositions by the Beth Tikvah Choir that much more effective.

While the Secular Jewish Association Choir concentrated on more familiar standards, the Temple Sinai Choir and the Heritage Singers emphasized lesser-known but highly impressive horizons as well as to entertain.

All in all, the evening was a beautiful experience as well as being a springboard to a possible golden age of Jewish music here in Toronto in the near future.

DAYTON YOUTH CHORALE: The evening before, one of the most outstanding Jewish children's choirs in the world today, the Beth Abraham Youth Chorale from Dayton, Ohio, performed at Adath Israel. Though a previously scheduled speaking engagement forced me to miss the concert, I was most fortunate to have attended their pre-concert rehearsal.

I was extremely impressed not only by their performance, under the tight, knowledgeable yet compassionate direction of Cantor Jerome B. Kopmar, which featured excellent tight polyphony and a sense of human expression truly remarkable for such young voices, but also by their first-rate choice of material.

Shalom Kalib's **Days of Awe**, premiered last May by the choir with Cantor Jacob Barkin (Leo Barkin's brother), was presented. With Cantor Eliezer Kirshblum here in Toronto as soloist, the result was bound to be just as thrilling.

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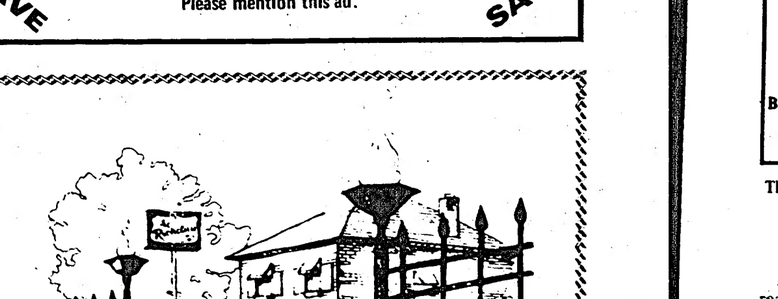
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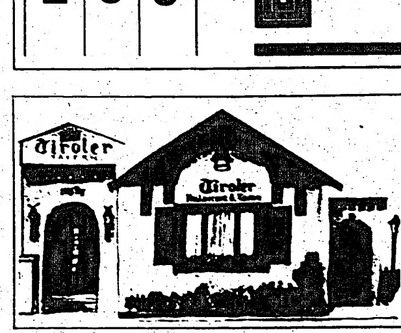
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(David Groskind photograph)

Part of the display, Jewish Ceremonial Objects and Art, at the Baycrest Centre in Toronto, is this matzah silver plate, on loan from Mr. and Mrs. Wolfe Goldberg. At left is Gert Scherer, Baycrest volunteer and with her is Nancy Crangle, administrative secretary. Display runs until April 15.

Dance festival is a splendid and emotional sight

By ROSALIE MOSCOE

On Sunday March 13, lively music, clapping hands and over 270 pairs of dancing feet set the mood for the seventh annual Israeli Dance Festival for children, held at York University's Tate McKenzie Centre.

Directed by Teme Kernerman, this event was sponsored by the 'Y' in co-operation with the Board of Jewish Education.

For the crowd of parents and other spectators packed in the stands, it was a splendid and emotional sight to witness so many youngsters filled with enthusiasm and joy.

Clad mainly in white shirts and blue pants or skirts, the 15 participating groups of children opened the afternoon with a showcase of Israeli dances. Each group had formed its own circle on the floor. While some circles were large and others small, all were joined by the same motions of whirling feet to the sounds of familiar Israeli tunes.

Included in the program were dancers from many Toronto religious schools, synagogues and other Jewish affiliated organizations. Also in attendance was a group from the Beth Israel synagogue; they had made a special trip from Kingston, Ont., for the event.

For the first time, the Ezra School in Toronto also sent a group of youngsters to participate in the festival.

After the opening dances by the children, independent adult folk dance clubs gave performances. The Nirkoda dancers, directed by Ms Kernerman, danced a "Desert Caravan" dressed in colorful and authentic Arabic garb. The six women and three men delivered a polished performance in this effective suite.

During the program another Israeli suite of dances was presented by the Settlement dancers, a group of six men and six women who employed a varied use of floor patterns and had a lively style. Their director is Ernie Krehm.

Giving an individual performance was the children's group from the Bialik Hebrew Day School led by Rifka Atzmoni.

For the finale, the 270 children were asked to form three circles, one inside the other, and the audience thrilled to watching them.

'Arab leaders stubborn'

books
By BERNARD BASKIN

The Plot to Destroy Israel
By Alvin Rosenfeld
Longman of Canada
$10.30

Are 150 million Arabs ready to recognize the existence of three million Israelis? Has Jihad, the holy war of extermination, come to an end? Can Arab expressions of moderation and compromise be taken at face value?

Can Israel let down its guard or relax its vigilance? Will any of the great powers, with the possible exception of the U.S., lift a finger to prevent Israel's extirpation? Is the time ripe for a lasting peace in the Middle East?

To these and simiar questions, Alvin Rosenfeld, veteran foreign correspondent and respected news analyst, responds with a thundering "No".

The Plot to Destroy Israel is a well-researched and thoroughly documented account of how Arab leaders, intransigent in their hatred, use guile, terror, constant pressure and endless oil riches as part of a master plan to destroy Israel and overcome her people.

The author is convinced that Anwar Sadat and his fellow Arab leaders now aim at seducing men of goodwill and the media into blaming Israel for the current Middle Eastern stalemate. They know that if American support for Israel can be eroded, the Arab path to victory will be assured. The current strategy is to settle for a West Bank mini-state that would serve as a base for the fifth and final round.

Billions of dollars in armaments have been and are being supplied to the Middle East. The Arabs today have virtually every weapon possessed by the big powers except for strategic missiles and nuclear warheads. Commanding only two percent of the world's gross national product, they are, in comparative economic terms, the most heavily militarized countries in the world.

With a minimum of passion, the author describes such Arab activities as the manipulation of the UN to indict Israel as racist; the unending boycott, blockade, blacklist and blackmail; widespread financial subversion and outright bribery, and the use of terror as a political weapon.

Not overlooked is the massive Russian and Third World support for the Arab cause and the grim and disheartening record of how the West has almost totally succumbed to the Arab oil policy.

In the end, Rosenfeld is not optimistic. "Logic dictates that the time must come when the skills, courage and tactical brilliance of an army, maintained by a nation three million strong, will be outmatched by the sheer weight and volume of the arms and men under arms which a veritable world of 150 million people, emboldened and enriched by oil, pampered by the world, can amass."

Some readers may regard the author as extreme in his views or as unnecessarily pessimistic, but his shocking analysis indicates why the Israelis are unwilling to barter defencible borders for vague promises.

To take a chance that misfires or to make a major mistake — these can prove fatal to Israel's very existence and lead the world to Armageddon.

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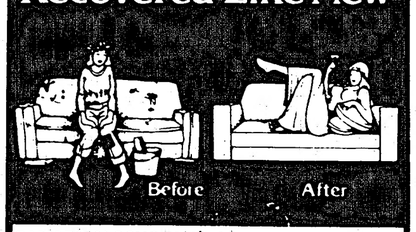

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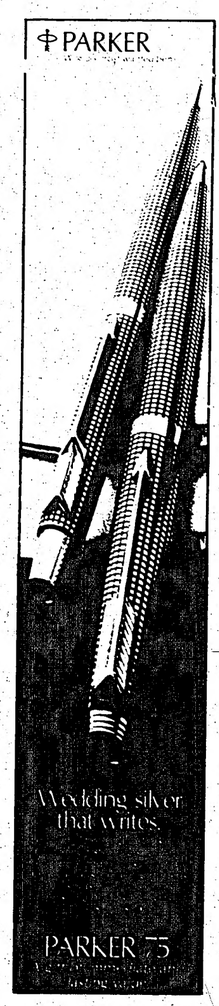

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Travel

The inconsistencies of Jewish travel boycotts

By LARRY FROMMER

The Jewish travel boycott of France and Mexico, which I discussed last month, points up the striking inconsistencies inherent in the boycott practice.

Jews have been effusive in their condemnation of Mexico and unitedly adamant against travelling there, but almost inaudible about travel to Yugoslavia, Grenada, Portugal, Turkey, India, Spain and Pakistan, which also fully supported the UN resolution condemning Zionism as racist.

Flora Lupkin, the Jenkintown, Pennsylvania travel agent who attracted widespread attention last year by refusing to book customers who asked to go to Mexico, is much less militant about travel to France because, as she puts it, "unlike Mexico, France didn't take an official anti-Jewish posture."

On the other hand, Jewish-oriented travel agents report that a number of their customers who visited Mexico last year are very vocal about avoiding travel to France. "They seem to feel that the Abu Daoud release was a greater moral offence than President Echeverria's UN resolution," declares one.

Which leads me to believe that the goose and the gander theory does not apply to travel boycotts, and that determinations on whether to shun travel to a specific destination evolve from rationalizations, compromise, exception-taking, intellectualizing and personal interpretations.

Many Jews refuse to visit Russia today because of that country's restrictive emigration policies towards its Jewish citizens. But others hold that the plight of the Refuseniks is exactly why Jews should travel there. They point out the urgency of face-to-face communication with foreign Jews to relieve the empty sense of isolation experienced by Russian Jews.

Journalist Max Grossman, founding provost of Brandeis University, refuses to travel to South Africa. "I was once offered an assignment there and begged off," he discloses. "South Africa treats its blacks shabbily and I can't reconcile myself to what is happening there."

On the other hand, Grossman is willing to forgive contemporary Germany for the "sins of its fathers" and would travel there if the opportunity arose. "Is it fair or logical to blame the inequities of another generation upon the current one, which is culpable for none of these crimes?" Grossman asks. "Must today's Germany bear the albatross of guilt for something not of its own making?"

A noted Jewish educator asserts he wouldn't visit Germany under any circumstances for pleasure, but accepted a bid to lecture on Jewish themes at a German university. "This is a special and unique circumstance," he reasons.

"As long as the presentation and interpretation of Jewish issues and concerns are left to non-Jews, though well-meaning, a genuine dialogue with Germany relative to Jewish life cannot take place."

Jews have traditionally travelled to Spain in large numbers. Yet only in recent years has Spain permitted formal synagogue religious worship, and as Rabbi Eugene Lipman, spiritual leader of Temple Sinai in Washington, D.C., asserts: "I couldn't feel at ease there when Franco was in power. The posture of his regime during the Spanish Civil War and his subsequent complicity with other fascist dictators was personally repugnant to me."

Jews travel to Chile despite its repression of political prisoners, and to Haiti in face of its degrading poverty and political intolerance. They travel to South Africa irrespective of its apartheid policies and visited Greece in droves during that period when the ruling military junta made a mockery of human rights. Yet these political, social and economic injustices are antithetical to the traditional Jewish ethic of human liberty.

There are well-motivated Jews who decry the political policies of certain countries but genuinely fear the repercussive perils of boycotts. They point out, for example, that France — which is one of the leading markets for Israel products — could meet a travel boycott with the imposition of its own economic sanctions.

Recognizing the inconsistencies and rationalizations inherent in the concept of travel boycott, former CBS correspondent, David Schoenbrun, speaks against it.

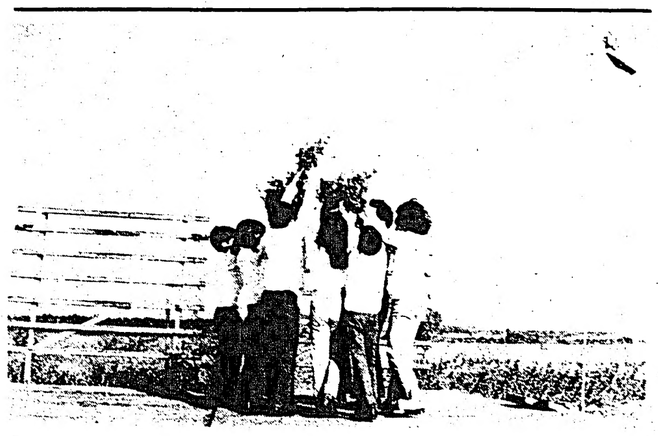
"I can understand and sympathize with the high principle of approval of a country's regime, but of whose country can one truly approve and not resent in these troubled times?" Schoenbrun asks. "I do not presume to quarrel with those who raise the issue of principle since I can admire their stance. I can only speak for myself and say that my motivation is to go everywhere and learn everything I can.

"These may be terrible times and a case can be made that it is an awful world. But it is the only world we have, and it is also a fascinating one. If one does not live in it fully, can it be said that one has fully lived?" Schoenbrun continues.

"This minor planet of the solar system, a grain in the infinite universe, is for some miraculous reason the only green spot in the limitless darkness and coldness of space. Men have needlessly polluted a big part of our unique earth in many ways, but the same men have built and nurtured many marvels to behold.

"Then travel and marvel and to devil with the politicians, economists, balance-of-payments accountants and all the killjoys of this terribly wonderful world. And let your principles take a brief vacation so that you can have one too."

Schoenbrun may have a point there. For if we are to be rigidly consistent to our principles, we can't even travel at all. For that matter, there are times when we may not even be able to stay home.



Passover ceremony at Kibbutz Ma'abarot marks the renewal of nature's bounty.

Hotel closures could cripple travel industry

By DANIEL SAVILLE

JERUSALEM —

An unprecedented wave of hotel closures could well result in a crisis for Israel's travel industry.

With the latest forecasts anticipating the number of visitors to Israel to exceed 900,000 during 1977 as compared with the record 795,000 in 1976, more and more hotels are either contemplating sale or changing the nature of their business.

Already it was reported at a specially-convened meeting of the Israel Hotel Association that tourism accommodation has been reduced by about 1,500 rooms due to the closure of 125 small hotels in lower categories. In Tel Aviv, the 169-room, 4-star Shalom Tower is going out of the hotel business and will be converted to offices.

Up for sale is the PAL hotel, which was formerly the Sheraton. The 347-room establishment, which still retains 5-star grading, has long been falling behind as newer hotels are being opened. Also reported up for sale is the Daniel Towers hotel and the not-yet-opened Marina, both of which are owned by the Clal Investment Corporation, who have indicated that they plan to go out of the hotel business.

In the upper categories of hotels, the position is not yet causing too much concern. In Tel Aviv, due to be opened this year are the new Sheraton, the Diplomat and the Laromme — offering about 1,300 rooms. Two smaller establishments, the TAL and the CHEN hotels, are still building.

In Jerusalem, hotel construction has remained static, while in Tiberias, the newly-built Tiberias Plaza is shortly to open. This hotel is the second to come under Canadian Pacific management.

In Eilat, a breakthrough has been made with the announcement of the building of a 160-room Eilat Holiday Inn, which will be in the lower 2-3 star category — a rating largely unattractive to charter visitors from Europe. The new establishment is being erected by Holiday Inn of Israel whose president is Sam Dweres of Miami. (It has no connection with the International chain.)

Meanwhile, as hotels close, change hands or are being constructed, Israel hoteliers have renewed their efforts to be awarded higher incentives. Failure may well result in a steep rise in hotel rates before the end of March.

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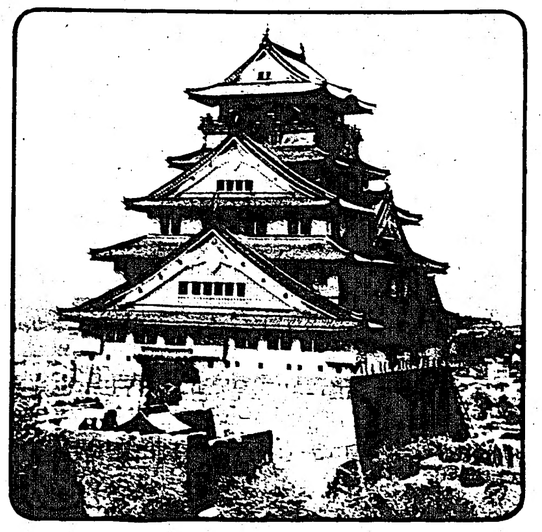

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A story of three cities in Israel

HAIFA —

This is a tale of three cities — Jerusalem, Tel Aviv and Haifa — and how the visitor to Israel can understand their relationship to each other and to the ever-perplexed first-time tourist.

Let us imagine that you have finally made the great decision to take that first trip to Israel. But before approaching your favorite travel agent, pick up a map of Israel, and notice that the country may be (comparatively) small in size, but large in its diversity of things to do, see and learn.

Basically, Israel is divided in three areas, which must have been divinely designed to accommodate the multitude of tastes and interests that the first-time tourist brings to the Holy Land.

First, of course, is Jerusalem — the capital of Israel with its own built-in magnet for visitors and pilgrims of all faiths. It serves as a takeoff point for touring the immediate area and venturing along the Jordan Valley toward the Sea of Galilee and Tiberias and the lovely landscape of Eastern Galilee.

Second is Tel Aviv, which, in fact, is the gateway to all of Southern Israel — along the Mediterranean shoreline and into the Negev, through Beersheba and all the way to Eilat, at the head of the Gulf of Aqaba.

Third is Haifa, which, besides its superb scenery (sitting as it does on the slopes of Mount Carmel overlooking the busy-as-bouncing Mediterranean port which is the main sea access to Israel), is the launching pad for touring northern Galilee to such points as the ancient city of Acre, and beautiful Safad, steeped in modern Israeli artistry and historic-religious scholarship.

Look again at the map, and you can understand the importance of making a decision as to itinerary and touring priorities:

The city closest to Ben-Gurion airport is Tel Aviv, at most 30 minutes drive from your point of landing.

Note also the closeness of Tel Aviv to Jerusalem, just one hour's drive by cheroot through some of Israel's most heavily populated and industrialized areas, and into the awesome Hills of Judea to Jerusalem. (Cheroot means service, and fleets of seven-passenger limousines provide frequent service between Israel's three main cities.)

Also note the distance between Jerusalem and Haifa, almost double that between Tel Aviv and Jerusalem and between Tel Aviv and Haifa.

At least 25% of tourists arriving at Ben-Gurion airport, I'm told by the Tourism Ministry people, particularly first-time visitors, head for Tel Aviv as their first port of call, checking into everything from five-star hotels such as the Hilton or Dan to hostelries of lesser luxury such as the Yarden.

This is understandable, although I have the feeling that the figure is considerably higher than 25%, because after a long flight and jet lag, Tel Aviv is only a few minutes away, and it is, after all, the most "Americanized" metropolis of Israel, reducing the culture shock and giving visitors a day or two to make their plans.

After Tel Aviv, with an exposure to Israeli shopping, sun-bathing and Sabra watching on Dizengoff Square, the next inclination, of course, is to head for Jerusalem, where you can learn what brought you to Israel in the first place.

Here is where the problem arise, and it's one largely of logistics:

Once you've seen and done what you want to see and do around Jerusalem, and since you've already been exposed to Tel Aviv and possibly (but hardly likely) Southern Israel, the Negev and Eilat, your next desire is to complete the three-piece Israeli tourist jigsaw by making your way to Haifa.

The fact of the matter is that while from Tel Aviv to Haifa is a one-hour breeze, between Jerusalem and Haifa is a schlepp of possibly 3½ hours or more, depending on traffic in the narrow two-lane road that brings you back through the coastal plain and then northward again on the modern divided highway to Haifa.

It is no easy matter to offer guidance and advice to this problem because much depends on the amount of time you have to spend in Israel, and what priorities you set on what you want to see first.

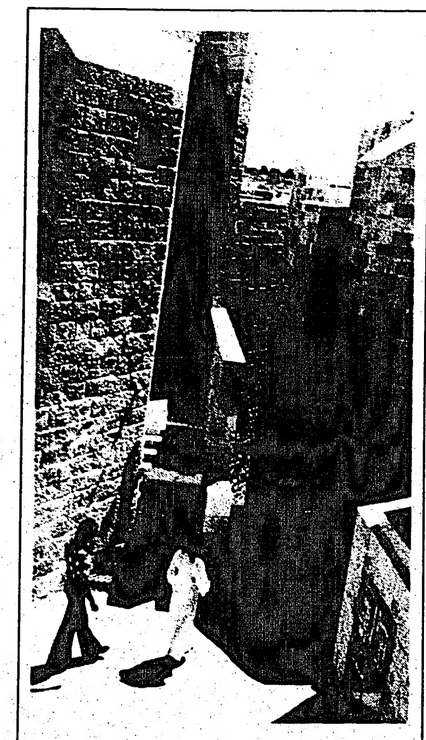
But this little comfort can be offered:

According to reports from Jerusalem, the expressway which has been under construction for some years between the airport area and the Israeli capital, and whose completion has been delayed for the usual austerity reasons, will finally be completed this coming fall.

This means that almost 30 minutes will be cut in getting from Ben-Gurion Airport to Jerusalem, making it almost as accessible as Tel Aviv, and it is also likely that thousands will make Jerusalem their first port of call after landing instead of Tel Aviv.

Transportation between Jerusalem and Haifa is still a considerably longer deal, but until a modern highway link is a reality, and this is far in the future, try the modern train, which takes as long but which is much more comfortable, pleasant and adventurous if you like gazing at nature's wonders in this Bible country.

Worshippers are dwarfed by monumental stones of Jerusalem's Western Wall, part of the Second Temple.



Newly constructed Jewish Quarter, Jerusalem.

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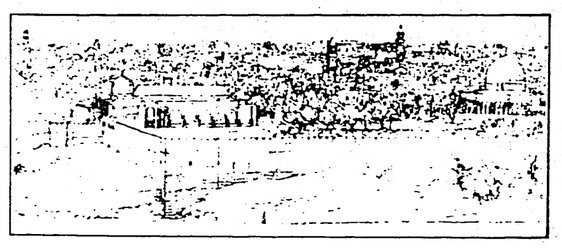

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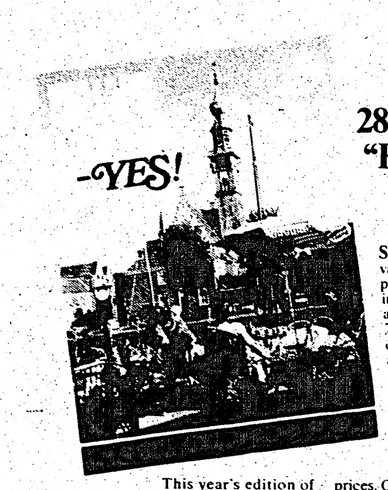

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(David Groskind photograph)

Toronto Group of 35 demonstrates Sunday over the plight of Aleksandr Feldman who has served 3 1/2 years in Soviet prisons on trumped-up charges. Carrying stretcher is Howard Feldman (no relation), in front, and Dr. Harry Brown. The Soviet Jew was recently transferred to labor camp in Ukraine.

B'nai B'rith issues call for anti-terrorism war

By JOSEPH POLAKOFF

WASHINGTON [JTA] — B'nai B'rith leaders have appealed for effective measures to combat the kind of terrorism that paralyzed Washington for 39 hours when 12 members of the Hanafi Moslem sect seized three buildings and held 134 persons hostage.

"Unless people become more concerned about terrorism, one of man's most precious gifts — freedom — will be destroyed," said David Blumberg, president of B'nai B'rith.

Kay Kash, head of B'nai B'rith Woman, said she hoped the tension and the threats in Washington "will inspire national and international laws against terrorism" and cause countries to co-operate "to wipe out this crime."

A majority of B'nai B'rith hostages were women and up to one-third of the total were non-Jewish.

Blumberg and Daniel Thursz, executive vice-president, asked police to negotiate an exchange, offering themselves to replace the women. Police officials rejected this proposal.

Of the 107 hostages, 60% were Jewish, 40% were non-Jewish and 30% of the total were Black.

Sidney H. Closter, director of the B'nai B'rith Foundation, said the Hanafis behaved "alternately with civility and great cruelty." He said anti-Semitic tirades and epithets were hurled frequently at the hostages, who were told that "we were responsible for all the ills of the world."

Bernard Simon, B'nai B'rith public relations director, said the Jewish hostages were not singled out for special attention by the gunmen even though the Hanafis said repeatedly they were anti-Zionist.

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Black convert discovered rabbis unapproachable to talk about Judaism

By RHEA C. LEVY

BROOKLYN — Rabbi Abraham Coleman, whose friendships range from the late Malcolm X to Harav Moshe Feinstein, is a Black Orthodox rabbi who converted to Judaism after a career as a Baptist minister in the South Bronx.

Disenchanted with the Christian theology of virgin birth and resurrection, Reb Coleman also rejected Islam because "I had no interest in a people whose leaders were largely responsible for the enslavement of Blacks. I had a thorough background in African history," he continued, "and that didn't merge with the then-current fad of dashikis and Afros."

"Turned on" to Judaism by a Reform rabbi he met in Washington during his involvement with the Civil Rights movement, he did a lot of reading and discussing what he read with Orthodox rabbis. But first he had to find a rabbi who would meet with him.

When people saw him for the first time and realized he was Black, he got responses like "I'm sorry; we're just closing the office for Shabbos" (It was 10 a.m....on a Thursday!). "Come back Monday — better yet, phone first." Or "The rabbi is on an extended trip to Russia and probably will not return for another year."

When he met one rabbi who was supposed to be on a five-month trip to Israel in a kosher supermarket, the rabbi said, "Well, spiritually I'm in Israel and I'll be in Israel for another four-and-a-half weeks, and I'll let you know when I decide I'm not in Israel anymore."

Rabbi Coleman, whose English name is Robert, but who was given the name "Avraham" at conversion like many gerim (converts), is the president of Congregation and Yeshiva Zichron Rabbi Eliezer Meskin in Brooklyn, an inter-racial congregation.

Orthodox services are conducted and the students learn siddur, Chumash, Rashi, Gemarah and the Tanya, the basic Lubavicher Chassidic commentary. He has smicha (ordination) from an Orthodox yeshiva.

He does not consider the Falashas authentically Jewish, and, like Sephardic Chief Rabbi of Israel, Ovadiah Yosef, believes they would have to convert in order to be accepted.

This makes Rabbi Coleman the only Black rabbi in the U.S. Rabbi Matthews of the Congregation of the Commandment Keepers in Harlem is considered a "self-proclaimed Jew," though he and his congregants are quite "frum" (observant) in their practice of Judaism.

The rabbi expressed great warmth for the Lubavicher Rebbe, whom he credits with doing something "even the U.S. Supreme Court and Martin Luther King could not do — break down the racial barriers."

[Jewish Community News]

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The Canadian Jewish news

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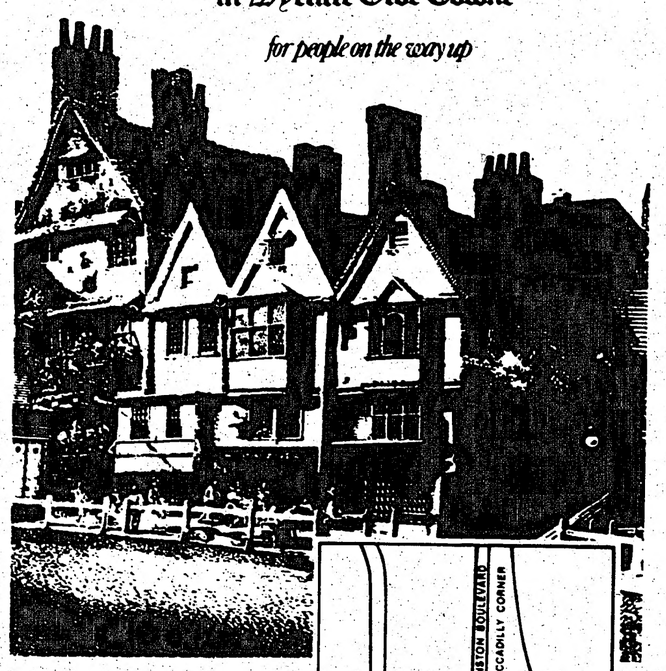

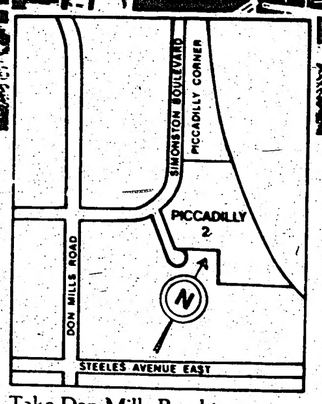

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So we appreciate freedom...

PESACH RITUAL 'ENSLAVES US'

By MICHAEL BROWN

The Passover festival proclaims freedom. Yet it is celebrated in a service that is the most rigid and stylized of any in the Jewish liturgy. The very word, "seder", means order; and the seder ceremony is one whose ritual is strictly prescribed: when to drink and how much, how often to wash, how to sit, what foods to eat and in what order, etc. How paradoxical that in this confined atmosphere, Jews rejoice in renewed freedom from bondage, not only from the ancient pharaoh, but from the oppressors who have arisen in every generation, not the least in our own!

Bible recognizes paradox between order, freedom

The strangeness of celebrating freedom by accommodating ourselves to a prescribed ritual is heightened if we realize that the order of the seder is probably not Jewish in origin. Scholars have shown that much of the seder, the quintessential Jewish experience, was borrowed, with some adaptation, from the order and form of the ancient Greek banquet.

Even without modern scholarship, anyone sensitive to the Hebrew of the Haggadah is aware that the word, "afikomon", is foreign. (It is Greek and refers to the after-dinner entertainment common at ancient Greek banquets.) And one need not know much about Judaism to realize that haroset sandwiches, dipping, leaning, four cups of wine and even the table discourse are not features of any other Jewish ceremony. They, too, are probably Greek in origin, common features of celebration banquets in the Hellenistic world, which many of our ancestors tried hard to reject. No Greek now celebrates anything in this fashion. Only we Jews carefully preserve the ancient order and forms to mark our freedom from the Greeks, among others.

That there is a paradoxical connection between order and freedom was already recognized by the Bible. Consider the portrait the Bible paints of the Exodus. Egypt was the most advanced of ancient civilizations. Its culture, its art, its thought were the envy of all. Its artistic and architectural monuments, the pyramids and sphinxes, remain a tribute to Egyptian understanding of principles of order. Its economy, after Joseph's re-organization, was functioning well, the Israelite slave-laborers keeping the wheels turning in well-ordered fashion.

In contrast with highly developed Egypt is the Sinai wilderness. Sinai is a desolate land of formless, shifting sands and unsettled, Bedouin shepherds. There, there is no art, no culture, no civilization, no order. The paradox is, of course, that in Egypt, the land of order, there is moral chaos and physical and spiritual slavery. Murder, even genocide, is permitted. In the wilderness, ironically, there is respect for law and for life. In the wilderness Moses and then the Israelites are safe. In Egypt they had been marked for extermination. On a barren wilderness mountaintop, God can appear. From Egypt He is exiled. Doublethink, Biblical style! Order is disorder. Disorder is order.

What happens in the wilderness? The place is too unsettled, too formless to accommodate a whole society of Israelites. A lonely man on the mountaintop or a few Bedouin families might find the shifting sands welcoming. But hundreds of thousands would have soon torn each other apart. At times the Israelites even hankered for the oppressive, despotic order of Egypt, which had at least provided the minimal material necessities of life. Freedom without order was no more possible than order without freedom was desirable.

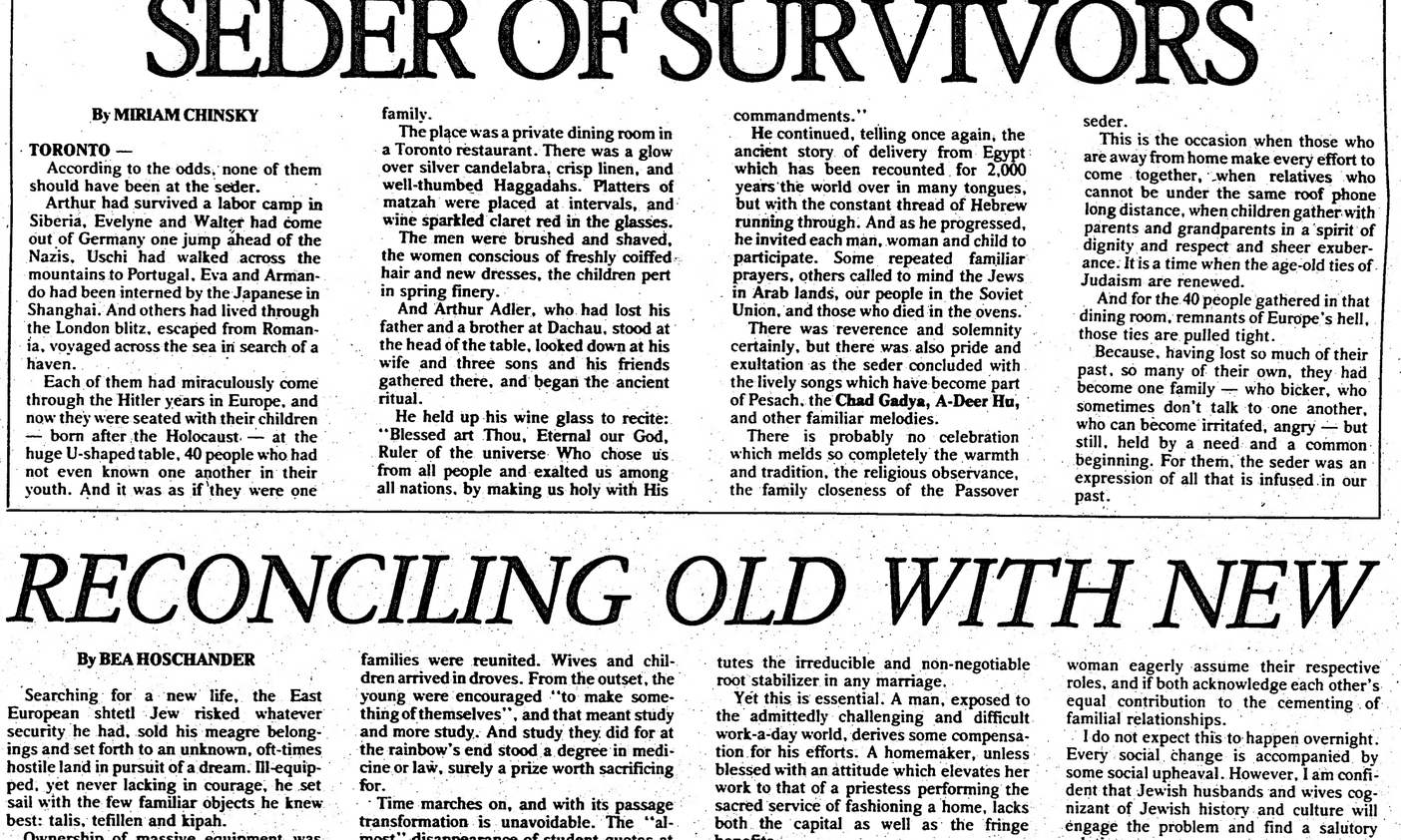
There is, then, a new law, a new order. The contrast with Egypt could not be greater. In Egypt the law was applied unequally, pharaoh being beyond its reaches. The new Israelite code placed both Israelite and non-Israelite under the rule of the law, reminding the Israelites of their bondage as insurance against any desire to oppress others. God, Himself, was subject to law through the Covenant. The wilderness gave birth to a new order, which outlawed injustice, cruelty, and degradation. The Israelites became free, although they had to recognize that freedom can only function where there is real order.

It is this view that the seder helps us enter into. We are, as it were, "enslaved" in the ancient ritual. We are enjoined by the sages to become a part of the original Exodus, and the seder helps us do that. We act out those strange symbols, at once so foreign and so familiar. We bring an unaccustomed order to our homes that we may better sense our freedom. The seder leads us through the prescribed ritual — originally, probably not Jewish — to the limitless enjoyment and excitement of the very Jewish Hallel and the songs at the end, to the recounting of the Passover story, which can, in the manner of the sages at B'nai Brak, go on until morning.

Ceremony itself mirrors story we retell

There is, then, in the ceremony itself, a movement from limitation to freedom that mirrors the story we retell. In a different way, the punctilios of the seder serve to remind us, as the Bible clearly knew, that order is not always order, and freedom not always freedom. Every year we need to be tangibly reminded that spiritual freedom goes hand in hand with physical and moral order.

Michael Brown is associate professor of humanities and language studies at York University and co-ordinator of Hebrew Studies.



This 1912 photograph of a seder in Burks Falls, Ontario, reminds us of the days when quite a number of Jews lived in small towns scattered throughout the province.

SEDER OF SURVIVORS

By MIRIAM CHINSKY

TORONTO —

According to the odds, none of them should have been at the seder.

Arthur had survived a labor camp in Siberia, Evelyne and Walter had come out of Germany one jump ahead of the Nazis, Uschi had walked across the mountains to Portugal, Eva and Armando had been interned by the Japanese in Shanghai. And others had lived through the London blitz, escaped from Romania, voyaged across the sea in search of a haven.

Each of them had miraculously come through the Hitler years in Europe, and now they were seated with their children — born after the Holocaust — at the huge U-shaped table, 40 people who had not even known one another in their youth. And it was as if they were one family.

The place was a private dining room in a Toronto restaurant. There was a glow over silver candelabra, crisp linen, and well-thumbed Haggadahs. Platters of matzah were placed at intervals, and wine sparkled claret red in the glasses.

The men were brushed and shaved, the women conscious of freshly coiffed hair and new dresses, the children pert in spring finery.

And Arthur Adler, who had lost his father and a brother at Dachau, stood at the head of the table, looked down at his wife and three sons and his friends gathered there, and began the ancient ritual.

He held up his wine glass to recite: "Blessed art Thou, Eternal our God, Ruler of the universe Who chose us from all people and exalted us among all nations, by making us holy with His commandments."

He continued, telling once again, the ancient story of delivery from Egypt which has been recounted for 2,000 years the world over in many tongues, but with the constant thread of Hebrew running through. And as he progressed, he invited each man, woman and child to participate. Some repeated familiar prayers, others called to mind the Jews in Arab lands, our people in the Soviet Union, and those who died in the ovens.

There was reverence and solemnity certainly, but there was also pride and exultation as the seder concluded with the lively songs which have become part of Pesach, the **Chad Gadya, A-Deer Hu,** and other familiar melodies.

There is probably no celebration which melds so completely the warmth and tradition, the religious observance, the family closeness of the Passover seder.

This is the occasion when those who are away from home make every effort to come together, when relatives who cannot be under the same roof phone long distance, when children gather with parents and grandparents in a spirit of dignity and respect and sheer exuberance. It is a time when the age-old ties of Judaism are renewed.

And for the 40 people gathered in that dining room, remnants of Europe's hell, those ties are pulled tight.

Because, having lost so much of their past, so many of their own, they had become one family — who bicker, who sometimes don't talk to one another, who can become irritated, angry — but still, held by a need and a common beginning. For them, the seder was an expression of all that is infused in our past.

RECONCILING OLD WITH NEW

By BEA HOSCHANDER

Searching for a new life, the East European shtetl Jew risked whatever security he had, sold his meagre belongings and set forth to an unknown, oft-times hostile land in pursuit of a dream. Ill-equipped, yet never lacking in courage, he set sail with the few familiar objects he knew best: talis, tefillen and kipah.

Ownership of massive equipment was never a "Jewish problem". He simply possessed none. A needle, a few spools of thread, perhaps even a sewing machine were the tools of his trade, and the latter was readily salable to someone's uncle Hymie who was ready to carry on in the "tradition".

Thus, with the sale finalized, the head of the house began his dreary, arduous journey to the new land. In his pocket jingled the few rubles realized from his clever transaction, which allowed him to keep body and soul together until a job could be found in his new home.

The Jew, the early settler on these North American shores, came with a fierce determination to succeed. His needs were elemental and few — a room, a bed, a two-burner stove — these were his worldly treasures. He barely survived, yet could ill afford the luxury of despair.

Lacking clairvoyance, how could he know that the "gold-lined streets" of which everyone spoke were a myth? How could he envision an empty room, after what seemed endless hours of back-breaking toil in the sweatshop?

At first, the past with all its attendant responsibilities maintained its adamant hold on him. He arose early to pray properly. The Sabbath, his sole link with sanity, was scrupulously observed. Kashruth, in spite of the cost, was never questioned.

The solemn intent was to reconcile the "old" with the "new" without the sacrifice of either. For some, the effort was crowned with success. Their lives became even more meaningful in a religious sense than heretofore.

Others, faced with ideas and practices on a collision course, surrendered. The resultant guilt generated a sense of shame and self-estrangement which haunted them for varied lengths of time.

After what seemed an eternity, most families were reunited. Wives and children arrived in droves. From the outset, the young were encouraged "to make something of themselves", and that meant study and more study. And study they did for at the rainbow's end stood a degree in medicine or law, surely a prize worth sacrificing for.

Time marches on, and with its passage transformation is unavoidable. The "almost" disappearance of student quotas at universities has established us as among the most educated and sophisticated group on the continent, the envy and object of emulation for all less endowed.

But, and every success story has its "but", the concomitants have been nothing short of startling. The by-products of our success story are readily evident in the mass alienation of our youth, in inter-marriages, and even in the traditional social ills from which Jews were ostensibly hermetically safeguarded.

We now boast our very own alcoholic and drug centres and take a back seat to no one in the number of divorces. What has soured? Where did we go wrong?

Much of our problem lies in the fact that instead of making our worldly goods serve us, we have become ensnared and enslaved by them. While problems are numerous, of special concern is the recent mushrooming of divorces both among young as well as more mature Jewish couples. Undoubtedly, some of this stems from the changing mores within the general community, in particular the concern on the part of women for some modicum of self-identification.

Admittedly, generalizations rarely hit the mark, especially in problems as complex and variegated as this one. However, the modern woman is fully cognizant of the fact that men and women are different and that these differences physiologically and emotionally wisely dictate against any interchange of traditional roles.

Women, by and large, neither thirst for masculine prerogatives nor do they seek to obliterate their feminine advantages. They simply ask that their individuality and worth be judged by standards similar to those evaluating their spouses.

Perhaps, in a period such as ours, one of revolutionary transition, it is too early to expect a harmonious blending of the newly discovered "I" with the "we" that constitutes the irreducible and non-negotiable root stabilizer in any marriage.

Yet this is essential. A man, exposed to the admittedly challenging and difficult work-a-day world, derives some compensation for his efforts. A homemaker, unless blessed with an attitude which elevates her work to that of a priestess performing the sacred service of fashioning a home, lacks both the capital as well as the fringe benefits.

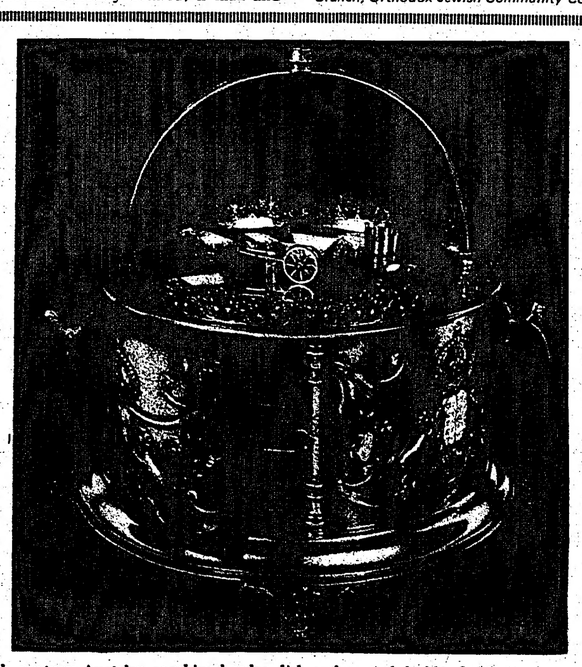
This is precisely where an understanding husband must step in. A friendly nod, a kind word, an expression of gratitude are the compensation most women look for. If the present breakdown of the family sturcture is to come to a halt, it can do so only if roles become more clearly defined, if man and woman eagerly assume their respective roles, and if both acknowledge each other's equal contribution to the cementing of familial relationships.

I do not expect this to happen overnight. Every social change is accompanied by some social upheaval. However, I am confident that Jewish husbands and wives cognizant of Jewish history and culture will engage the problem and find a salutory solution.

Even as the immigrant made peace with changing times, so too will the new awareness and consciousness of woman find its proper niche within the portals of our faith commitment.

Mrs. Hoschander is president of the Women's Branch, Orthodox Jewish Community Council.

Saul Raskin's rendering of joyous Chassidic dance evokes gaiety and rhythm of Spain.



19th century Austrian combined seder dish and matzah holder for 3 ritual rounds.

Memorial coverage ignored Jews

By DAVID LEVY

MOSCOW —

The 35th anniversary, several months ago, of the slaughter of 80,000 Jews at Babi Yar, a rather desolate no-man's land where Kiev dwindles into its environs, was well publicized on Soviet TV.

An identical film report of the wreath-laying ceremony at the new memorial (the erection of which only last July was itself an event of some moment) was telecast twice, on two successive evenings at the end of September.

But "well-publicized", under the Soviet public media monopoly, is depressingly often a far cry indeed from "truthfully publicized". Thus it was that not one Jewish face was discernible on the screen; only stolid, square-jawed Gentiles were seen trundling wreaths into position, loyalty to the Party's scenario written all over their faces.

The victims of the Babi Yar slaughter were pointedly referred to in the commentary as "Soviet citizens of various nationalities", though the whole world knows that this was specifically a slaughter of Jews. Moreover, the very word "yevrey" (Jew) was not once mentioned. It was like having a negative of a tragically familiar photo fobbed off on you as a positive print.

This is all simply standard practice in Soviet news manipulation, especially the omission of the word yevrey, a word so rare in Soviet print and public utterance as to signify an interdiction against its general use. Whatever else one reads into this interdiction, it most certainly means the unpersoning of a whole people in the Soviet public mind.

And this appears, in turn, to be the deliberate aim, defended by official spokesmen when cornered, as the best antidote to latent anti-Semitic feeling.

Notwithstanding, the word yevrey does appear officially in some two million individual internal passports which all Soviet citizens over the age of 16 now carry. Because all other ethnically non-Russian Soviet citizens (half the Soviet population) generally wish to remain identified by ethnic origin in these internal passports, the Jews can hardly be made an exception.

In early October, soon after Soviet television had subjected my intelligence to such insult in reporting the Babi Yar remembrance ceremony — not to mention what it had done to my feelings for those Jewish children machine-gunned there instead of me (only because my grandparents emigrated to Wales and theirs didn't) — I met a Jewish couple from Kiev on the beach at Sochi on the Black Sea.

Talking at leisure, our conversation got into gear properly on discovering that we were all Jewish and not just a curious (and, therefore, potentially hostile) Westerner talking to circumspect Soviets. On learning that my new friends were from Kiev I mentioned the television version of the Babi Yar memorial ceremony.

Though they had not attended it themselves, they were able to tell me — and this is how news is generated in the Soviet Union — that many Jews had turned up to pray there only to be shooed out of camera frame. They were also forbidden to wear the traditional skull cap, presumably just in case one might accidentally get filmed and thus spoil some otherwise splendid footage, and were told to hurry up with their praying.

We agreed that this unseemly treatment was to be seen not as official anti-Semitism (had it been so, one might have expected actual violence, of which there was none) but rather as clumsy and misguided official prophylaxis against anti-Semitism. It is deeply characteristic of the Soviet regime that it protects its citizens from all evil whether these citizens ask to be protected or not.

My two new friends asked me whether there was anti-Semitism in the West too, taking it for granted that I knew it thrived in the Soviet Union. However, not only did they have no wish to emigrate to Israel or anywhere else — though they wish to travel and see the West, like all Soviet citizens — they also felt that Jewish emigration had given Russian and Ukrainian anti-Semitism a new lease on life.

"Even Jewish managers don't want to hire Jews," the young man assured me, "because who knows which Jews are planning to emigrate?"

For no reason except classic political fear, the couple asked me not to mention them by name, so let me call them Oleg and Nina. Being Jewish meant that Oleg could pepper his speech to me with all sorts of Yiddish expressions that I understood, though neither of us can actually speak Yiddish at all. "My parents can still speak it," said Oleg, "but it's dying out of course."

Oleg is an engineer who also plays the trumpet in a band on weekends. All the other band members are Jewish, too, so they are in big demand at Jewish simchas. With the quiet and comely Nina tutoring young children suffering from speech impediments, the couple consider they have a good life. Not as good as they would have in theory in the West, but far better than they know they would have there in practice.

The distinction is something they are very conscious of. "This is our country right here where we were born," said Oleg, without the remotest hint of rhetoric. In fact, the tone was more of lament when he added: "This is all we really know. We have no rich uncles in the States and we make out very well right here, even though we're despised for that, too. They don't like us Jews and never will. But I don't feel any serious threat."

I asked about those other Soviet Jews who say they wish to emigrate precisely because of anti-Semitism and who warn the others of a dangerous future for Jews if detente collapsed altogether and the Soviet regime became once again a beleaguered Stalin-style state.

"They only say this to bolster their courage to carry out their decision to leave. It's a very hard decision to make, a very sad one, to go into voluntary exile when no one is actually persecuting you. Discriminating against you, yes; persecuting, no. And besides, since two million people could never emigrate these days from anywhere to anywhere, emigration is no solution.

"That's what is wrong with Israel's idea. Since Israel cannot take us all, why does it embarrass the lives here of the vast majority who will stay, by insisting that Israel is the homeland of every Jew? Here you're regarded as a traitor for wanting to emigrate, though, even so, it's very far from being like Nazi Germany was."

Could it become like that if chauvinists, or worse, go into power in the Kremlin? Of the latter possibility, lately personified by the steady rise to prominence in the Politburo of Boris Ponomarev, Oleg and Nina could have no opinion. Like the 99.99% of the Soviet population that votes for the single candidate in Soviet elections, they know little of what goes on at the top. Ponomarev or Suslov, Kosygin or Kirilenko — it's all the same faceless enigma to them.

But what about their assertion (Nina concurred with everything Oleg said) that there was no persecution of Jews in the Soviet Union and no comparison with Nazi Germany? How does this square with what Professor Vitaly Rubin, a recent Jewish emigre from Russia, told The Times of London?

Professor Rubin (a professor of Chinese) was reported by Robert Parker on Oct. 22 to have said: "The plight of Jews in the Soviet Union is worsening rapidly and their situation is now similar to that of Jews in Germany in the 1930s." He confirmed the two million figure for the present Jewish population of the USSR and described Jews as being subjected to intimidation and physical attack in the streets.

These charges, though lacking the kind of documentation normally demanded by Western press standards, cannot be lightly waved aside, as my friends at the beach in Sochi would no doubt do. That Professor Rubin may be on to something — to a genuinely new turning-point in Jewish life in the Soviet Union — gains credence where he blames food shortages for a new upsurge in anti-Semitism.

Since the common man cannot blame the Soviet system for the present calamitous food shortages in the country at large, it is not too difficult to imagine him falling back on centuries of Russian anti-Semitic tradition; a tradition which, like vodka boozing, 59 years of Communist indoctrination have quite failed to eradicate, and to blame the Jews. Professor Rubin thus has the doleful dynamics of Russian anti-Semitism to support his charges, if not much by way of hard evidence, except for the food shortages themselves.

Somewhere in between the professor's radical portrayal of the extent of anti-Semitism in the Soviet Union and the shoulder-shrugging incredulity towards such an attitude of my young Jewish friends on the beach at Sochi lies the elusive truth. In the absence of official anti-Semitic proclamations, still less of concentration camps to match, the idea that perhaps the Soviet Jews are all the same heading for the type of horrors faced by German Jews in the 1930s boggles my mind, though I do not doubt for a moment that this would rapidly follow an overthrow of the present Soviet regime.

[JCNS]

WAR HAGGADAH

Page from a Haggadah issued for soldiers in Haganah during 1948 conflict.

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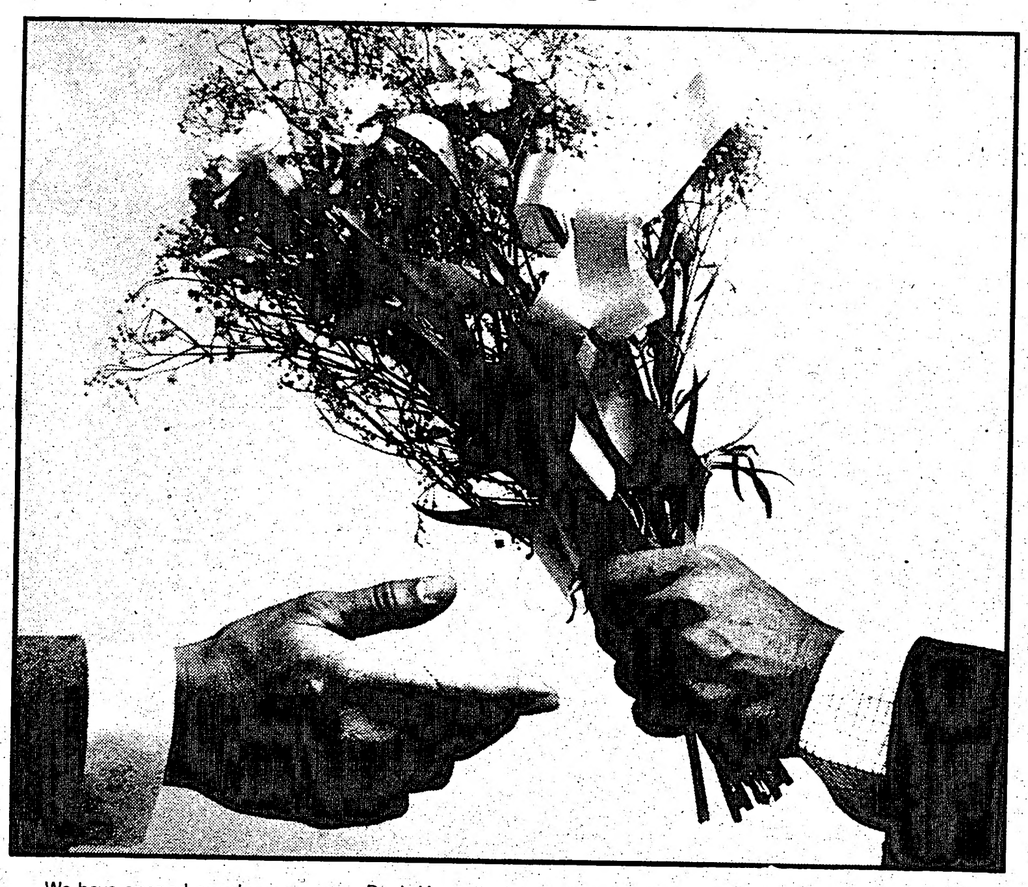

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Chassidic sects battle each other

By BEN HANAN

NEW YORK —

Fear and violence are stalking the domain of American Chassidism in Brooklyn, the last stand of these remnants of large rabbinic dynasties who managed to escape the ovens and gas chambers of Nazi Europe. The fear and violence do not come from the outside, as they did historically, from anti-Semites and pogromchiks. They come from within, from one Chassidic sect against another; specifically, against the Lubavitcher Rebbe and his followers, from the young, violent adherents of it is generally understood, the Satmar Rebbe.

There is physical violence: One of the Lubavitcher youth organization's "Torah Tanks," in which they spread the word of mitzvot to American Jews in mid-Manhattan, was stoned and the young Chassidim barely escaped serious injury, an incident which brought them to the synagogue to "bench gomel," to thank God for their escape. The offices of a weekly newspaper friendly to the Lubavitcher movement has been bombed out. The cemetery where the predecessor of the present rebbe is buried has been vandalized. Anonymous telephone calls in the middle of the night threaten people.

Fear and violence stalk Chassidic community.

There are written and verbal assaults: Leaflets are spread throughout the Brooklyn areas where the Chassidim live attacking the rebbe, and some have crude, obscene drawings of him. Chassidim identified with the Satmar movement deliver "droshes" — sermons — assailing the Rebbe and his backers as "Zionists" and worse, and one of them, Rabbi Reyachmiel Yisrael Yitzhak Domb of England, likened the Israeli rescue of hijacked hostages, which the Lubavitcher Rebbe had praised as an authentic miracle from heaven, to the Nazis' rescue of Mussolini during World War II.

The assault on the Lubavitcher movement and its rebbe, Rabbi Menachem Mendel Schneerson, is not new; young Chassidim identified with the Satmar movement burned his effigy in Williamsburg last Purim. Their main opposition to him, it is understood, stems from his refusal to be as extreme as they are concerning the rise and welfare of the state of Israel. The Lubavitcher movement, while agreeing generally with the thesis of other Chassidim that Israel will not be restored except with the coming of the Messiah, it, unlike the Naturei Karta of Jerusalem, which is closely tied to the Satmar movement, maintains friendly relations with the state, builds institutions there, and sends families on aliyah in a steady stream.

What touched off the present violence was a statement — actually a "teshuva," or responsum on Jewish law, by the rebbe, declaring the Israeli Entebbe action to have been an authentic miracle, and calling on other rabbis to recognize it as such. This immediately called forth a stream of vituperation from the Satmar people.

Typical of this was Rabbi Domb's statement concerning Entebbe in which he said, in addition to likening the rescue to that of freeing Mussolini, that the Arabs could also perform such "miracles" given the arms and the opportunity. He called Rabbi Schneerson the "rebbe from Sorbonne," a reference to the generally accepted belief that Rabbi Schneerson was a graduate in engineering from that institution, and a "Zion lover" whose people "mix into" the military affairs of Israel.

Rabbi Domb's address was taped and cassettes were sold by Chassidic youths throughout the Brooklyn area. Rabbi Domb also included the Gerer Rebbe in his assault, also no new thing for him; after a similar assault on the Gerer leader some years ago in Jerusalem, he was beaten up by a group of men.

The vandalization of the cemetery where the previous Lubavitcher Rebbe, Rabbi Yosef Yitzhak Schneerson, father-in-law of the present rebbe, is buried, occurred several weeks ago, when young people described in the Yiddish press as "Kenoyim" — fanatics — scattered refuse among the graves and telephoned threats to a newspaper and to the Lubavitcher headquarters that they will destroy the tomb and tombstone unless all efforts to stop their violent protests against the Lubavitcher movement are halted.

A member of the Lubavitcher Rebbe's secretariat described the cemetery incident as follows: "A couple of fellows came there in the evening, broke the lock and stole it, bypassed the security guard, and took thousands of obscene leaflets and threw them onto the grave" of the late rebbe. "The wind took the leaflets and blew them all over the cemetery and neighborhood."

This happened, he said, a day before the late rebbe's yahrzeit when thousands come to visit the grave. "There are only two places where Jewish graves are desecrated — Poland and Russia — where people have no respect for the Jewish dead," the spokesman continued. "There was no condemnation of them from their teachers or rabbis, as if nothing had happened."

The rebbe, in commenting on the matter, according to the spokesman, quoted from his late father-in-law's interpretation of the Passover Hagadah in which he said that the Egyptians did "bad things to the Jews" because they "wanted to make the Jews to be as bad as they were."

The spokesman said that "these vicious attacks create the impression that there's a war going on between the two communities (the Satmar and Lubavitcher Chassidim). Not so. They are evil kids and their elders are doing nothing to stop them."

But it had all the earmarks of a "war."

The attack on the "Torah Tank" manned by the young Lubavitcher Chassidim came while it was returning home from Manhattan. As the "tank" — a bus transformed into a miniature synagogue in which people from the streets of New York are taught to put on tefillin (phylacteries), or to bless the "four minim" on Succoth, etc — had crossed the Williamsburg Bridge into Brooklyn.

It was ambushed and greeted by long-earlocked youngsters in traditional Chassidic garb who pelted the "tank" with rocks and blocks of ice from the streets, broke all its windows, slashed its tires and tore down the loudspeaker which was blaring out Chassidic tunes. One of the Lubavitcher youngsters was badly cut and otherwise hurt when the assailants tried to pull him from the bus by force.

There had been two tanks in the Lubavitcher "cavalcade," escorted by police cars, but one of them, that which was attacked, had lagged behind because of traffic and thus did not have police protection when the assault came.

It was waylaid by the young assailants who drove cars into its path, forcing it to halt.

It all happened in front of the Satmar synagogue and study hall, which emptied out during the attack, its people urging the assailants on and giving them advice to slash the tires. One of those giving this advice, according to reporters, was the Tschoiver Rebbe, Rabbi Sholom Aingenstein, and others on the street, including merchants, joined in the attack. Finally, one of the Satmar people stopped the action, told the "tankists" to go on and warned them not to come through Williamsburg any more.

The Lubavitcher Rebbe, in reply to this correspondent's request for an interview, said through his secretariat that he would not talk about the entire affair and one of his close associates said that the attacks on the rebbe "should not be treated on a religious level" and that "Lubavitch is not involved in a controversy." Their movement, the spokesman said, "is the most dynamic force in Judaism today."

The "terror is increasing" at this point, he went on, blaming "a group of sub-human human beings, allegedly religious people."

Attempts to get statements from the Satmar people were mostly unsuccessful. The Satmar Rebbe himself, Rabbi Joel Teitlebaum, has been ill for several years following a stroke, and he is believed to be in Florida. The Lubavitcher people tried to get the Central Rabbinical Council, a Satmar-oriented organization, to disavow the attacks on the rebbe. They "only told us that it was 'overplayed'," the Lubavitcher spokesman said, but "they know who the people are and they are in total agreement with what they are doing."

The Bostoner Rebbe, who defended the Lubavitcher Rebbe, had the windows of his home broken and swastikas painted on his synagogue.

This reporter had a talk with someone at the Central Rabbinical Council, who refused to give his name, and who denied that "there was any dispute going on" about the Entebbe incident and the Lubavitcher Rebbe's statement. "People should not go overboard" in reporting about it, he said. It was all "overblown" by **The Algemer Journal** and its editor, Gershon Jacobson, who are indulging in "yellow journalism," he said.

It was his office and the printing plant in which his paper was printed that was destroyed by a bomb "by Jewish criminals" because "We are Zionist." His paper does indeed follow a completely pro-Israel policy which is close to the Gush Emunim and "Greater Israel" forces there, who are bitterly opposed to giving up any territory in Samaria and Judea on the West Bank and for the building of Jewish settlements in these areas. Menachem Begin, the leader of Herut-Likud, the rightest opposition in Israel, finds a ready forum in the newspaper, as does Ariel (Arik) Sharon.

He says the bombing of his office and printing plant, destroyed all the equipment as well as his business and circulation records, and was not the first attack on his newspaper. An earlier attempt was made to burn it out, in which considerable damage was done.

The Satmar Chassidim are concentrated in the Williamsburg section of Brooklyn, the Lubavitcher followers in the Crown Heights section.

[The Jewish Week]

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Zelda Heller and Ontario Arts Council lovingly nurture our cultural maturation

By TOBA KORENBLUM

TORONTO —

Serious music is no longer the domain of effete snobs. "Culture" is sifting to the grassroots and money is trickling in to support the business. In Ontario alone, some $2 million will be given away this year to promote everything from symphony orchestras, community choirs, folk festivals, music camps, workshops and commissions.

And controlling the purse strings, with almost a childish delight, is Zelda Heller, an unobtrusive, down-to-earth lady who is the music officer of a multi-million dollar concern — the Ontario Arts Council.

She has been involved with all facets of the performing arts: a Juilliard-trained pianist; Columbia-bred musicologist; Montreal critic; TV arts correspondent and drafter of arts policy for the Secretary of State.

In her 15 years in Canada, theatre and music have undergone a "naissance, a huge blossoming", she says, admitting that councils such as hers are just not sure how to cope with the evolution.

Half the population of this province — over four million people — attended at least one performance of theatre, dance, symphony or opera in the 1974 season, when statistics were last taken, and the numbers are climbing. Ontario Arts Council commissions to composers, alone, jumped by 500% in three short years.

Canadians are maturing, she explains. "We are much more sure of ourselves. We've stopped, to a certain extent but not completely, apologizing for ourselves. A few years ago, you had to give an excuse for using Canadian performers and composers. Now, you give excuses for not using them."

Part of our national inferiority complex is derived from the overriding shadow of American cultural domination. Rather than curtailing imports, she claims "creation of a deeply rooted self-expression will take care of a powerful neighbor."

For an arts "executive", her manner and style are comfortably relaxed, her laugh infectiously warm. She lounges in her Bloor Street office, dressed in casual corduroy slacks and turtleneck sweater. A large chrome geometric design dominates one wall, with arts and music posters plastered liberally throughout.

Despite its government funding, she says the Arts Council is not hampered by political pressures. As to the criticism that the Council supports a clique of artists, she says the awarding of grants is as "value-free" as possible. "Art flourishes best when controlled least...we try to avoid judgments of quality." The Toronto Symphony at $254,000 and the North Bay Choral Society at $1,000 were among last season's recipients.

A former director of performing arts in the arts and culture branch of the Secretary of State, Mrs. Heller says the government only pays lip service to the promotion of the arts, and has misread the strong public interest. "When they are cutting back, arts always get it in the neck. It's 5% from everyone else and 10% from the arts."

Increasing costs could threaten the growth of arts in Canada, says the music officer, who is writing a book now on business and art — with, of all things, a Canada Council grant. Four years ago, operating the arts in this country cost $45 million. By the '80s, expenses could exceed $175 million.

Corporate philanthropy may be the solution, she suggests. Arts patrons, like Stelco and Dofasco of Hamilton, are becoming the Medicis of the future, although Canadian business contributions to the arts cover less than 1% of operating budgets now.

Zelda Heller wielded considerable power in Montreal at one time. She served as performing arts critic for the Montreal Gazette and theatre editor for The Montreal Star for a total of seven years.

Dodging a question on the calibre of criticism in this city, she did venture to note: "The criteria set for luring critics are infinitely less severe than the criteria for sports writers. People are constantly hired and permitted to write when they don't know anything about it. Editors don't think the public cares."

She spares some of her sharpest rebukes for CBC-TV, where she spend 1½ years as an arts correspondent. While the corporation spent an easy $8 million in Montreal Olympics coverage, they barely tossed a two-minute glance at the parallel arts Olympics, she says.

Born in New York, though a Canadian citizen since 1961, she was assistant director and editor of the Edition-Musicus-New York, and edited several volumes of piano music. In Paris for several years, she was a freelance journalist for European and American publications.

Now a Torontonian, she commutes to Montreal weekends to join her husband, a music teacher at the Quebec Conservatory. One of her two grown daughters is a journalist, the other, a fine arts student — both carrying on in their mother's tradition.

(David Groskind photograph)

Zelda Heller is a powerful lady. As music officer of Ontario Arts Council, she controls purse strings. She has been involved with all facets of the performing arts, from being a pianist to a theatre critic.

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Amy Levy—a short, but brilliant career

By FREEMA GOTTLIEB

The gifted Anglo-Jewish Victorian woman novelist, Amy Levy (1861-1889), was neglected by her contemporaries for reasons that would have created no obstacle today. Intensely precocious, romantic and bitter beyond her years, she took her own life at the early age of 28 after a brief literary career.

In retrospect, her work seems overshadowed by her predisposition to suicide. Her photograph shows a beautiful but tormented young woman, with dark compelling eyes and features whose delicacy is matched by vulnerability.

Although she managed to receive the best available higher education — she was the first Jewish woman student at Newnham (1879-1881) —Amy Levy knew the odds against which this individual achievement was won. She was an early advocate of women's rights.

She was only 13 when her first poem appeared in the feminist journal, The Pelican, and, as a schoolgirl of 17, she published a signed letter in the Jewish Chronicle on "Jewish Women and Women's Rights" on Feb. 7, 1879.

What was wrong, she wrote, was not the institution of marriage per se, but marriage as the sole outlet for a woman's self-expression, and the consequent obstacles in the way of women in higher education and opportunities for work.

Not all women were by nature suited to domesticity or its extension in typically feminine jobs such as "governessing" ("a notoriously ill-paid drudgery, for which only peculiar minds are really fitted") or nursing.

Amy wondered whether equal job opportunities would be "inconsistent with the reserve that the social experience of generations" had imposed upon women. She deplored the waste of womanpower in the army of surplus spinsters, the Victorian "maiden aunts," denied both real fulfilment in life and intellectual development through their confinement within the domestic circle.

"To those who urge that she (the unfortunate spinster) may find ample vent for herself in her own immediate circle, and no definite aim in view," the 17-year-old Amy suggested they should look at "the melancholy crowd of femmes incomprises, so characteristic of the age." It was only healthy that women should have, like men, an abstract goal.

On coming down from Cambridge, Amy Levy contributed an article to Oscar Wilde's periodical, The Woman's World, in which she spoke of women's newfound desire to venture beyond the circle of their immediate family. That women had contributed so little to art and science she attributed to their isolation within the home, debarred from a wider social life.

The family had no respect for feminine leisure and feminine solitude. Women were regarded as adjuncts to their husband and children with no existence apart.

Amy Levy asked if society was frightened of what women might do en masse, and therefore wished to isolate them. "Do we hear of unladylike excesses among the students of Girton or of Somerville Hall? Of the undue extravagance and evil habits of those hard-working and self-respecting bodies? And who does not remember the prophetic chorus of many Cassandras and Isaiahs who greeted the establishment of lectures for women at Cambridge?"

Anglo-Jewish Victorian novelist Amy Levy.

Amy Levy's first collection of poetry, entitled **Xantippe and Other Verse**, was brought out in 1881. Her passionate feminist logic is unmistakable. In a highly contemporary treatment of her subject, she shifts the spotlight from Socrates to his much-maligned wife: Xantippe.

Far from being a drag upon Socrates' spiritual flights, Amy Levy's Xantippe has ardent intellectual yearnings of her own, and marries the dried-up sage in order to have a vicarious contact with wisdom, only to be spurned by him as he makes her into a household vessel and drudge.

But Amy Levy, unlike Xantippe, did achieve intellectual recognition. She went to Cambridge, she wrote and she published, even though she was not satisfied with her work.

After Cambridge, she lived with her parents in London. In 1884, she had published two further volumes of poetry, **A Minor Poet** and **A London Plane Tree.**

In **The Romance of a Shop** (1888), she produced an engaging novel in which, following the death of their father and breadwinner, four enterprising sisters drop out of genteel English society by being forced to work for their living. They become professional photographers and enjoy their work, which brings them into contact with a wider spectrum of society.

But this broadening of their social horizons does not involve any sexual liberation. The integrity of three of the sisters is rewarded by marriage, and the fourth, who infringes the moral code, dies a lingering Victorian death.

The darker side of Amy Levy is reflected primarily in her novel **Reuben Sachs** (1886), which shows her in conflict with the moral conventions of the age both as a Jew and as a woman. Her dislike of the conservatism and lack of candor in materialist Anglo-Jewish circles is made particularly plain by what she held to be Judaism's "Oriental" attitude towards women.

Thus, she has an intelligent and heretical character in the novel, at the age of eight, inscribe in her siddur, imprecations against the monstrosity of having been created female, a take-off of the blessing the Jewish male recites for not having been so created. The conventional feminine equivalent to this in the liturgy is an act of submission to the divine will, however harsh that may seem, but Amy Levy could not accept such sufferings without some show of defiance.

That the combination of Judaism with the more restrictive aspects of the Victorian ethos was particularly galling to her is shown by her depiction of the socially conditioned responses of the heroine of her Jewish novel, Judith Quixiano's whole mode of being is dictated by social conformity. She is defeated from the start.

"This woman, with her beauty, her intelligence, her power of feeling, saw herself merely as one of a vast crowd of girls awaiting their promotion to marriage." The barriers Judith subconsciously set for herself expose the crime of such repression.

To be unmarried and Jewish was a "peculiarly unenviable position," in Judith's Bayswater and Kensington milieu.

All Judith's opinions are borrowed from the man she loves, and she has no sense of independent worth apart from this relationship. If Reuben had happened to be a doctor, Judith might have developed scientific interests, or if he had been a clergyman, she would have found theological discussion absorbing.

Judith is flexible, expert at social compromise, though completely out of touch with her own feelings. Therefore it was comparatively easy for her to betray these feelings by a marriage of inconvenience.

Amy Levy's short career was one of protest and burning dissatisfaction. She was dissatisfied with the materialism of the Jewish community in which she was brought up, dissatisfied with the social role the times imposed upon middle-class women, and she evidently felt frustrated by the limitations of her own literary gift.

From early childhood, she had wanted to be a writer. Oscar Wilde, in his obituary of her, hailed her as a "girl of genius." Nevertheless, she felt that hers was a "minor talent," and she was perhaps not willing to accept this.

Just before her death she sent a note to the writer Olive Schreiner saying that, though it might once have been different, she had no longer any hope that either her art or her human relationships could give a meaning to her life. The next day she was dead.

She enjoyed the doubtful honor of being the first Jewish woman and the second Jew to be cremated and her ashes were buried at Ball's Pond Cemetery, Hampstead.

[London Jewish Chronicle]

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Happenstance brought him to theatre; Playwright Sheldon Rosen is glad it did

By GAYE APPLEBAUM

OTTAWA — The National Arts Centre recently appointed its third playwright-in-residence, Sheldon Rosen, who has completed his eight-week term in Ottawa.

The young American-born playwright's appointment had coincided with both the rehearsal and performance period of **Sainte Marie Among the Hurons**, by James W. Nichol (the second NAC playwright-in-residence).

In an interview, Rosen explained that being playwright-in-residence had given him the opportunity to sit in on and experience the full cycle of **Sainte Marie**. He had been exposed in a concentrated way to another director's work, to intelligent actors asking questions about the text, to other methods of interpreting a piece of theatre.

He said that it's difficult to be objective about one's own work, but seeing another director and his actors take a play through to completion allows the playwright to see where errors are in his own plays. "This has been a rewarding learning experience for me," he said.

Now resident in Vancouver, Rosen spent his first four years in Canada in Toronto. He wandered into the Toronto Learning Resources Centre one evening ("it was near where I lived and I had nothing else to do") and he soon found himself involved with the group, doing some directing and acting, which he had never done before.

Deciding that he could write better than what he was seeing, he wrote **Love Mouse**, which the Resources Centre chose along with three other plays to produce for one evening only. By luck, someone convinced all the Toronto critics to come and he received rave reviews.

From then on, one success followed another and he has now had a number of his plays produced across Canada; he has been able to live by his writing for the past five years.

"I've done okay here; I have no personal complaints about how things have gone. It's surprising how much it depends on being at the right place at the right time."

Vancouver now has considerable experimental and workshop theatre groups, said Rosen. Although theatre is not flourishing as quantitatively as it is in Toronto, he felt that Vancouver's theatre fare is qualitatively on a par with the best in Toronto or Montreal. From his eight weeks in Ottawa, Rosen said that the nation's capital really seemed to lack a vibrant theatre circuit.

While at the NAC, he has continued working on his newest play, **Ned and Jack**, a full-length play commissioned by a Vancouver company and funded by a Canada Council grant. "I've been offered other jobs, but the grant came at a point in my life when I had made a personal commitment to myself to spend at least a year working on one piece, to stop being as scattered as I have been, rushing into production before the plays were ready. If I wrote a title, I'd want to get it produced. Most of my plays were not ready."

Ned and Jack is about playwright Edward Sheldon, juxtaposed against actor John Barrymore when Barrymore was at the zenith of his career with his portrayal of **Hamlet**.

Since he's been at the NAC, Rosen has been able to see several errors in the construction of his play and has had insights into better ways of building tension in the play.

"I'm really good at looking at someone else's play and pinpointing what is wrong and solving their frustrations, and then turning around and making the same mistakes myself. As playwright-in-residence I've finally solved some of my own."

The NAC has the option to produce **Ned and Jack** when they see the completed final draft, after Vancouver exercises its option.

Sheldon Rosen was third playwright-in-residence at National Arts Centre in Ottawa until very recently.

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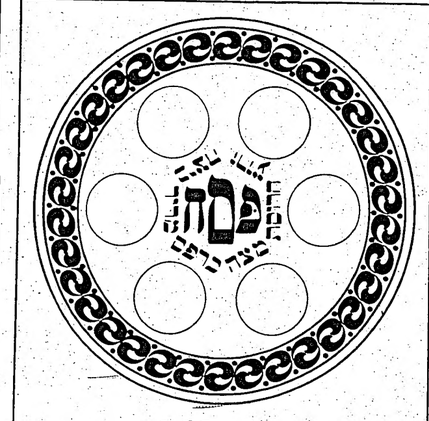

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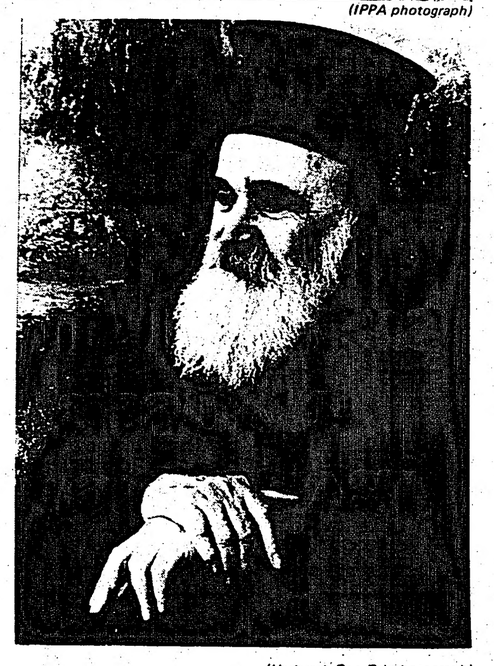

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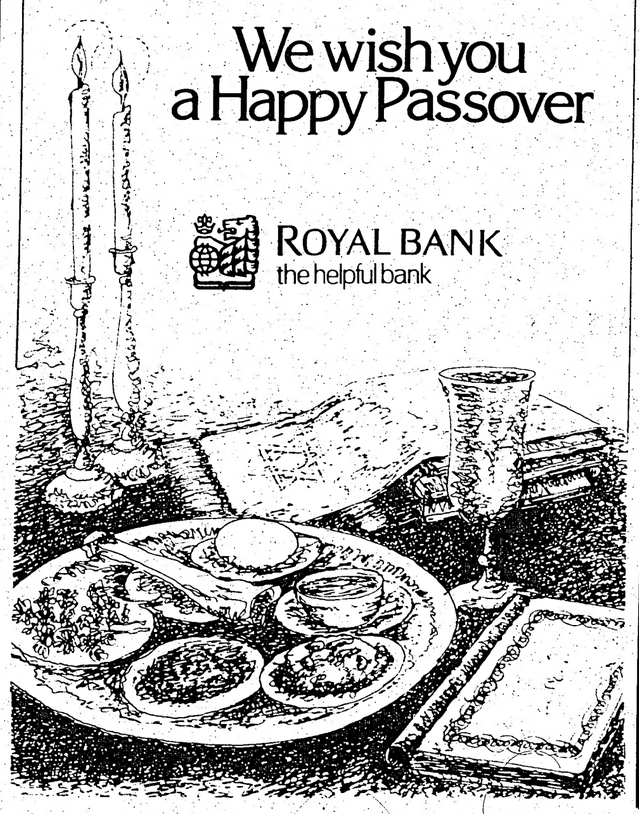

Cuban government getting tougher on its dwindling Jewish community

Fidel Castro and Soviet leader Leonid Brezhnev. Castro cut relations with Israel in 1973, just months before the Yom Kippur War. There are about 1,400 Jews in Cuba, and Havana is said to be taking a tougher stance toward the community.

PITTSBURGH —

According to two professors from Hebrew University in a report to be published by the Center for Latin American Studies at the University of Pittsburgh, "bureaucratic measures testify to a tougher policy" toward the Jewish minority in Cuba.

Cuban journalist Frank Calzon, writing in the Miami Herald, quotes professors Yoram Shapira and Edy Kaufman as stating in their report, "the once dynamic and visable Jewish community, numbering 12,000 on the eve of the revolution, dwindled to a mere 1,400 by 1975."

However, since mid-1976 the situation has hardened and ominous signs have appeared. In an obvious gesture, the government situated the Palestinian Liberation Organization in the same building as the Cuban Zionist Centre and closed an afternoon Hebrew school in Havana that had served as evidence of "official tolerance."

In the past, Cuba's attitude toward Israel has been ambivalent. While the Cuban-controlled press has for many years used Arab Middle-East sources for its news, the government has kept "correct" relations with Israel, even maintaining their envoy in Tel-Aviv after the Six Day War when every other Communist country except Rumania severed ties.

During the '60s, Israeli experts were welcome for their knowledge of agricultural and rural development. But the situation altered in 1973 when Castro held a meeting with Algerian President Houari Boumediene and PLO leader Yasser Arafat at an international conference in Algiers.

It was at that time that Castro announced he was breaking relations with Israel, catching the Cuban minister to Israel and the Israeli minister to Havana completely by surprise.

Since then, Cuba has adopted an increasingly vicious anti-Israel line in international organizations which is reflected in the Cuban press.

It is a matter of record that Premier Castro's government was among the original sponsors of the anti-Zionist declaration at the UN, and with its involvement in Angola, Cuba's participation in areas far from the Caribbean became a major international issue.

During the last two years, a Yemeni delegation headed by Abdal-Asiz-Wali-Nashir visited Havana, as well as Yasser Arafat, who received the decoration of Bay of Pigs and was treated to "extraordinary" coverage by the Cuban press. A Cuban delegation headed by Antonio Perez Herrero, a member of the Central Committee of the Communist Party, paid a return visit to Yemen.

American and Israeli officials have expressed concern over reports of Cuban support of anti-Israel terrorism in Europe.

The New York Times reported that three high ranking Cuban diplomats were expelled from France July 10, 1975 in connection with the search for Ilich Ramirez Sanchez, also known as "Carlos" and the "Jackal." "Carlos" was sought on charges of murder, bombings and links to international terrorist groups, including various Palestinian guerrilla organizations.

The affair spread across international lines when Scotland Yard reported to have found a "series of address books that represented a death list of prominent British Jews or people with Israeli connections. These included Sir Keith Joseph, a British Conservative politician and Yehudi Menuhin, the violinist."

The "Carlos" British connection provoked the recall of a Cuban diplomat, and forced some prominent admirers of the Cuban revolution who also supported Israel, to come to terms with Cuba's violent anti-Israeli campaign, a fact that could no longer be explained as "window-dressing aimed at satisfying the Middle East."

Professor Irving Horowitz of Rutgers wrote in The New York Times that the Carlos affair "portends something of a far larger movement: the active association and collusion of the Cuban government with international terrorist groups."

'Bureaucratic measures being implemented'

Dr. Horowitz, an earlier supporter of the Cuban revolution, wrote that the argument that the Cuban anti-Israeli statements "bore no relationship to the way Cuba actually conducted its domestic or foreign policy...can now be put to rest....The Cuban government has transferred its brand of guerrilla terrorism from the arid regions of Latin America to the fertile soil of the Middle East."

For many years Cuba's independent stand in regard to Israel served to strengthen the positions of those who claimed Cuba was different from the Soviet Union; that Cuba's foreign policy was not dictated by Soviet interests. Horowitz and others now have serious doubts about that proposition.

[Pittsburgh Jewish Chronicle]

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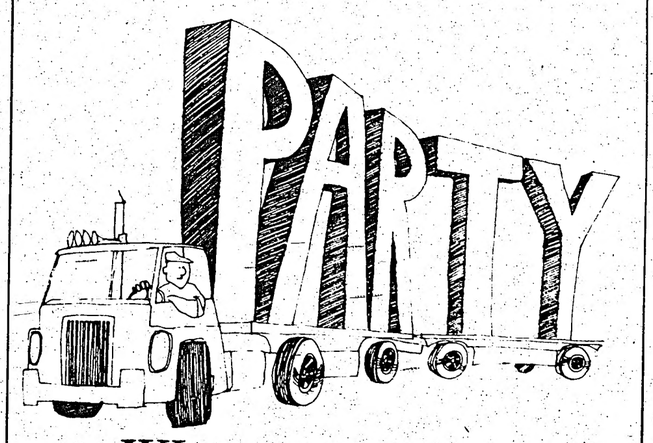

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SHE STUDIES 'PEARL OF PERSIA'

By SHELDON KIRSHNER
TORONTO —

For Lisa Golombek, Isfahan is sweet music and heavenly perfume.

The Royal Ontario Museum archeologist doesn't quite describe her academic passion for Isfahan in these words. Yet, this is the impression she conveys to a visitor as she talks animatedly of the ancient Persian city with its soaring monuments and stately mosques.

Isfahan — the so-called 'pearl of Persia' — used to be the imperial capital of Iran before Teheran displaced it as the premiere city. But, for tourists and archeologists alike, Isfahan is not just another place in the Middle East. Isfahan is a magical city of enormous historical worth.

Ms Golombek, who is in charge of ROM's third floor Islamic artifacts gallery, calls Isfahan one of the great cities of Islam. For the last five years, she and three colleagues have spent varying amounts of time studying its architectural splendor, and in doing so they have made an important contribution to the annals of archeology.

"We're studying a living city without digging it up," the dainty, demure archeologist explained in an interview in her pleasant, book-lined office crammed with historical minutiae. Isfahan, she said, is an archeological gold mine because so many of its monuments — palaces, baths, covered markets, public fountains, mosques and tombs — withstood the ravages of time.

To the uninitiated, baths and covered markets may not be of earth-shattering significance. To a trained archeologist's eye, however, architecture in the Moslem world reflects the complexity of its rich civilization, noted Ms Golombek, who has been with ROM for nine years.

Since so much of archeological interest in Isfahan is above ground, she says she has never had any reason for digging, an activity most archeologists take for granted in the course of their work.

"Digging involves too much preparation," the mother of two adds. "I can't imagine I would have the time, or the desire, to dig." Ms Golombek does her investigative work in the older parts of Isfahan, a slum by any other name. "We're received very well by the people. They're quite anxious to show us their homes."

She eschews digging for another reason. It might mean she would have to be separated from her family for long periods of time, a prospect she does not relish.

"I would lead a pretty empty existence just being a scholar, and not having a relationship with the world," said the doctoral graduate of Michigan University. She is married to a psychiatrist. They have two boys, aged five and eight.

Despite her reluctance to leave her family for long stretches, Ms Golombek has worked in Isfahan — an old centre of Hebrew grammar and exegesis — on three separate occasions, and she has been to Afghanistan and Soviet Central Asia as well.

In her search for Islamic architectural treasures, she looks for telltale signs which reveal the relationship between public services and neighborhoods. Partially buried arches suggest the street level rose (in Cairo, for example, the streets rose one foot every century because rubbish was left to accumulate), while elevated bazaar arches indicate the longstanding presence of local services such as markets, mosques and public baths.

On her travels, Ms Golombek — a native New Yorker — always makes a point of visiting local Jewish communities. The Jews of Isfahan, who founded the city as an agricultural colony, mainly live in the Yahudiyyah quarter, she disclosed. Twenty-five years ago, there were some 12,000 Jews in Isfahan; today, the number has dwindled to 2,000. Isfahan's population is 424,000.

Ms Golombek — who reads Arabic, Persian, Hebrew, French, German and some Russian — studied Islamic history and Islamic studies. "Being Jewish, I was interested in the Middle East," she said. "And quite clearly the Middle East consisted of more than Israel."

She was enchanted by Islamic art because of its vibrancy of color, its native charm, its fantastic decorations and its powerful geometrical patterns. What attracted her, particularly, were the famous miniature paintings of Iran.

Despite her keen interest in things Islamic, Ms Golombek keeps an eye open for Israeli archeological developments. She has visited Israel once, having been to the Old City of Jerusalem and the desert fortress of Masada.

Throughout her career, she has published 16 scholarly articles, ranging in subject from 15th century Islamic architecture to Arabic decorative writing. If all goes well with her current work on Isfahan, that Persian city may have a new chronicler.

(David Groskind photograph)
Lisa Golombek holds a map of ancient Isfahan, the Persian city she studies.

Isfahan's graceful, towering, Masjid-i-Ali mosque.

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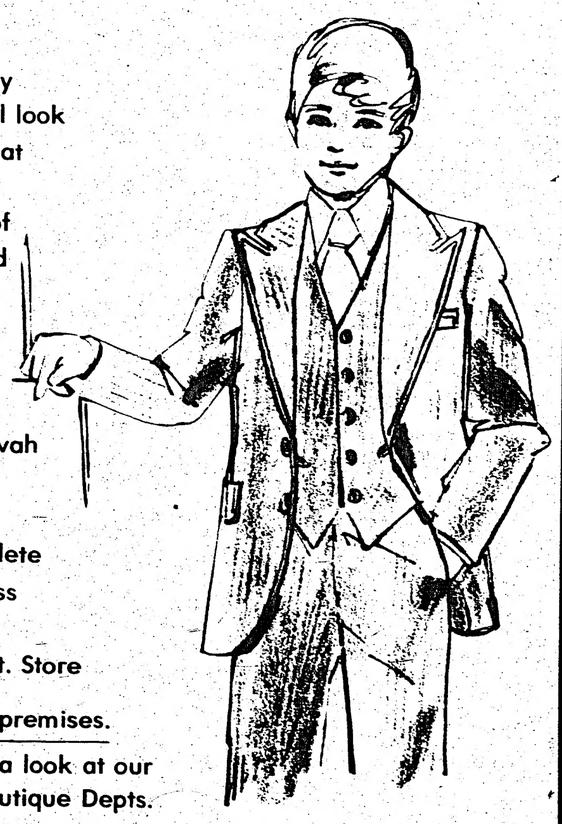

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'Mystic significance' given to Passover tale of escape from Egypt

By RABBI STEPHEN FRANKLIN

We Jews usually think of sacraments as belonging only to the Christians, when in fact our holiday of Passover is the origin of the Christian sacrament of Communion and a sacrament in and of itself for us:

"We were Pharoah's bondmen in Egypt: and the Lord our God brought us out there from with a mighty hand ..." (Deut. VI, 21). Now if the Holy One, blessed be He, had not brought our fathers forth from Egypt, then we, and our children and our children's children, would be servants to Pharoah in Egypt. Therefore, even were we all wise, all men of understanding, all advanced in years, and all endowed with knowledge of the Torah, it would nevertheless be our duty to tell the story of the coming forth from Egypt: and the more a man tells of the coming forth from Egypt, the more is he to be praised.

—the Haggadah

The seder, the telling of the Exodus narrative, does not come down to us as a pedagogic exercise... a teaching device as some have called it. Even if one is already an expert and advanced in years, one is obligated "to tell."

It would seem that there is something involved beyond mere learning if experts or people near the ends of their physical lives must do it. The telling appears to have some mystic significance... something beyond the intellectual or even the physical:

It is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Eleazar, son Azariah, Rabbi Akiba, and Rabbi Tarphon, that they were once reclining together at Bene Berak, and they were recounting the story of the coming forth from Egypt all that night, until their pupils came and said to them: "Our Masters! The time has come for reciting the morning prayer."

—the Haggadah

The experience of the "telling" of the tale removes a person from awareness of time; it indeed put the rabbis of Bene Berak into such a trance that they were unaware that morning had arrived. They had been psychologically and spiritually moved....

The rabbis of Bene Berak were living during the cruel time of Roman repression of Jewish revolt. For them the seder, experienced properly, became such a mystical act that their removal from time provided an escape from the world and its common concerns...a redemption from the Romans as well as the Egyptians.

In fact, the text of the Passover Haggadah says that our experiencing the seder is as if we were experiencing the redemption from slavery from Egypt. We do not learn about, but actually relive the redemption process.

Furthermore, the seder involves something more than learning in regard to ritual doing as well as telling. When we eat the matzah, we are more than symbolically involved in the eating of the sacrificial lamb; and when we spill the wine, the blood is more than a symbol — it is a participation in the covenant...in the saving blood splattered on the doorpost.

With the drinking of the fourth cup of wine and the recital of Hallel at the end of the seder, we literally arrive, as in a happening, at the final escatology or saving of the world.

The preceding three cups symbolize the preceding three steps in salvation: Elijah the prophet to announce the event; the Messiah himself; the post messianic war of Gog and Magog.

Just as Christians live, die and are reborn in their Christ, so we Jews go through the agony and salvation of our ancestors in a very real way with the recital and acting out of the Haggadah — the Jewish sacrament.

Rabbi Stephen Franklin is associate rabbi of Holy Blossom Temple.

Page from the 'Prague Haggadah', circa 1526.

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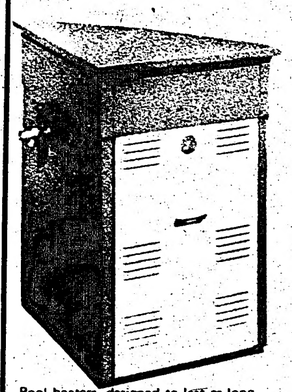

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REVOLUTIONARY LOUIS RIEL

HE EMPATHIZED WITH JEWRY

By A. J. ARNOLD

WINNIPEG —

The Diaries of Louis Riel, recently published by Hurtig of Edmonton, disclose that Canada's most famous rebel and political martyr believed the Indian tribes of North America to be descended from the Hebrew slaves of ancient Egypt.

Amidst his deep Christian religiosity, Riel drew personal inspiration from certain Hebrew traditions. Moreover, the Jews were one of nine nations, apart from the Metis, for whom he expressed special concern.

In the years immediately following his exile from Manitoba, Riel began to have visions and saw himself as the founder of a new religion with the Metis as the chosen people and himself as "prophet, priest-king and infallible pontiff." He saw the Metis as the new Israelites and himself as Louis "David", their sacred monarch.

Thomas Flanagan, translator and editor of the Riel diaries, explains in his introduction that Riel wanted to revive the law of Moses, "return the sabbath from Sunday to Saturday in imitation of the Jews, and to resurrect the Hebrew custom of polygamy."

Flanagan suggests that if Riel had been living among the Metis at the time of this vision he might have been successful in founding his new religion. But the French-Canadian friends with whom he was living in eastern U.S. were appalled at his heresies and had him secretly committed to an insane asylum from which he was not released until he repudiated his ideas two years later.

It is clear from the diary that he did not really give up his visionary plans. He continuously referred to himself as "Louis David Riel" when he established his provisional government in Saskatchewan.

After the rebellion was defeated and Riel gave himself up, he re-entered the Catholic Church and renounced his new religion for the second time. But he still thought of himself as David. In one passage, where he discussed the attitudes of the political parties towards him and expressed hope for greater support from the church, he spoke of himself as "...little David in the service of the great King, (who) had the courage to go outside the camp of Israel for a moment, to try to hold off the giant who was marching against all of us with his redoubtable strength and reputation."

It is clear that he saw himself in a David and Goliath situation in leading the Metis against the forces of the Canadian government.

Later, when he was drafting a petition, (believed to have been one addressed to the American president, calling for U.S. annexation of the Northwest), he appealed for the intercession of "holy King David" and "Saint Louis" as well as for the support of the primary Christian trinity.

In the final episode of the diary, he explained his vision about how "the Indians of the northern part of this continent are of Jewish origin." The story was revealed to him by "the Holy Spirit" while he was living with an uncle in Montreal in 1876.

"A ship of Egyptian merchants, with some Hebrew slaves on board, went astray around the time when the children of Jacob were wandering in the desert under the leadership of Moses.

"The lost ship discovered this continent.

Louis Riel

"The Egyptian masters, less numerous than their slaves, could no longer control them; once on dry land, they had to give them their freedom. The only condition was that the masters chose to settle in the south, while they gave the Jews the opportunity to move north.

"The Egyptians, with their civilization, formed empires like those of Montezuma and of Peru. But the uneducated Hebrews, newly emerged from oppression, could only lead a very primitive and simple life."

Riel's major concern was to see the Metis people securely established on their own land and territory in western Canada. His diaries disclose, however, that he also had a great interest in the welfare of other peoples, and he singled out nine other nations including the Jews.

At one point, after asking for God's protection for certain Catholic and Christian countries, he extended his plea to "the Jewish people." While mentioning specific countries and nations, he ultimately asked divine protection for all nations. At another point in his diary he wrote:

"I put aside opinions and disputes about the personal worth of the different races of men."

Riel had an immigration plan for the Northwest and British Columbia and he sets out in his diary his proposal to invite nine nations to settle in the area west of Manitoba. (The latter was to be reserved for French-Canadian Metis.)

The Jews are the last of the group of nations that would have benefited from Riel's plan and his invitation to each of them was extended in the same way — through a prayer to God:

"Deign to make all the Jews of the world eager from now on for the foundation of a New Judea on the shores of the Pacific, in accordance with the views which You mercifully helped me to set forth before the court at Regina the first day of the month of August 1885."

The Regina court was, of course, the one which tried him for treason and found him guilty with a recommendation of mercy. Riel had consistently advocated this immigration plan before and during the rebellion. (Rabbi Arthur Chiel has a brief chapter on Riel in his book **Jewish Experience in Early Manitoba**, where he mentions the plan for the settlement of Jews and others which was brought out at Riel's trial. Apparently Chiel did not have available all of Riel's comments about Jews and Hebrews, which are in the diaries.)

The other nations who would have been invited by Riel to settle in the west were the Irish, the Italians, the Bavarians, the Poles, and the Belgians, Swedes, Norwegians and Danes.

Riel repeated his plan several times in the diary, each in the form of a prayer which could be interpreted as a restrictive condition against the Jews, but not against the others all of whom are Christian.

His prayer for "New Judea" is preceded with: "...succor and deliver through Jesus, Mary and Joseph today...the souls of the Jews who are in purgatory...."

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Cont'd from Page 1

officialdom usually adopts a cavalier attitude to Canada, despite the fact that its Jewish community raises great amounts of funds for Israel.

He gave an example to support his contention. Some years ago, community leader Joe Tanenbaum requested that Gen. Mordechai Gur, then military attache in the Israeli embassy in Washington and today chief of staff of the armed forces, be the guest speaker at the annual Negev Dinner honoring him.

Givens, who was chairman of the dinner, called Gur. The latter agreed to speak at the engagement, provided his book — on the role of dogs in the military — was displayed and promoted by the Negev Dinner committee, and he was referred to as one of the 'liberators' of Jerusalem.

"We agreed to his demand, and the book on the Negev Dinner went to press. Then Gur's secretary called us to say he wanted to cancel. He wanted to attend a minor blastoff at Cape Kennedy. I went through the goddamned roof! I really lost my temper. I told him what he could do, cancelling out of a $1½ million commitment.

"We got Justice Abraham Lieff to substitute and he did a very good job. But it just goes to show you how cavalier they are, some of these Israelis. If this had been an event in New York, Philadelphia, Chicago or Los Angeles, he wouldn't have dared to do that!

"I don't think they'll change their ways," said Givens. "They have limited resources; they have to ration their time. What do you do? We don't make concussion bombs or Phantoms. But I'm so used to being in the backwash of the American situation that I take it with a grain of salt. I'm not insulted, though it is deplorable and discriminatory."

Alex Serota, chairman of the UIA, Ontario Region, said he agrees with Granovsky that "big givers have to be motivated by big guns." However, he said that "the grassroots don't give a damn. They can relate better to Canadians who have a first-hand knowledge of Israel."

Max Shecter, president of the Canadian Zionist Federation's Central Region, agreed that "we've been overlooked, though Israel has limited facilities and the top priority is the U.S."

He added, "If people like Granovsky and Bronfman (Charles, the Montreal community leader) raise their voices, the situation can be rectified."

Max Goody, deputy president of the Zionist Organization of Canada, issued the following statement:

"Inasmuch as fundraising is not my primary communal involvement, I would have to defer to Granovsky's assessment, although I would have to hate to concede that the success of a campaign depended only on name speakers. There are thousands of Jews in Toronto who give nothing to UIA or UJA, and it's my opinion that perhaps a whole new approach to the philosophy and technique of fundraising needs to be developed which places more emphasis on traditional Jewish concepts and less on social imperatives."

In extemporaneous remarks, Goody noted that "we're in a pretty sorry state of affairs if we need name speakers to stimulate the campaign."

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To whom do we give this great glory?
With the power of G–d
Moses was sent
And to the Pharoh he went
Pharoh's heart hard as stone
Would not leave the jewish nation alone.
Moses was going to stop this right then & there
But to do this he would have to give him a scare.
The 10 plagues arrived
And at the end the first born Egyptians died
Pharoh let the jews free
Of their terrible missery.
There was no time to make bread
But those little children had to be fed.
Moses said from the G–d in heaven
Make food without any leaven.
The Jewish people fled and
Pharoh with his army he led.
They stopped at the Red Sea banks & then the sea parted
and for this we give G–d thanks as he is so kindhearted
So we have a sedar to celebrate this miracle
Many families together
For Pesach & its happy Spring weather.
– The End –

Beth Merrick & Jackie Rothstein,
United Synagogue Day School, Grade 6

Boycott of banks

Cont'd from Page 1

he said, "well within the realm of legitimate reaction."

And Irwin Cotler, chairman of the Commission on Economic Coercion and Discrimination, sounded a similar theme. He said there was a danger of confusing issues and, worse, that issues would become "ethnicized".

Canadian values threatened by the Arab boycott would be glossed over, Cotler emphasized, and it would be seen as a partisan issue of concern to Jews alone.

Since people don't distinguish very easily between different kinds of boycotts, Cotler said, as one begins to engage in a counter boycott against the banks, the response tends to be "a plague on both your houses".

"It seems to me," he said, "that one should ask the banks to be good corporate citizens and begin to adhere to the stated public policy of the country."

He noted the government has gone on record as saying the boycott is "repugnant" and "unacceptable" and would withdraw support assistance from companies complying with it.

Two of the three promised panelists — Herb Gray, MP (Windsor West), and Ed Finn of the Brotherhood of Railway, Transport and General Workers — failed to appear, being snowbound in Ottawa.

The symposium was the United Synagogue of America Ontario Region's first public affairs meeting.

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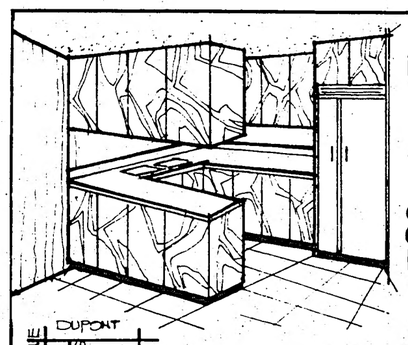
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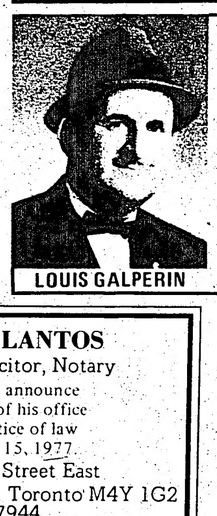
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Leslie-York Mills $135,000 — Pool Size Lot
Custom-built centre hall plan with 4 bedrooms plus ensuite and powder rooms. Charming main floor family room with Fieldstone fireplace. Knotty pine rec room also has fireplace. 2 car garage. Call Bea Estrin, 226-9440.

* * *

Old Colony Road Reduced to $359,000
Superb Georgian residence in York Mills Gardens. Custom-built by present owner. This residence offers a style of life for someone who demands the very best. Elise Kalles, 226-9440.

* * *

Fifeshire Area — Super Lot
$249,500. Welcome privacy, yet within steps to Bayview. 5 grand size bedrooms, spacious & elegant main floor arrangement. Walkout lower level. Frances Alter, 226-9440.

* * *

Gracious St. Andrews Family Home
$164,500. Functional 2-storey with no sign of compromise in quality. 5 bedrooms family room and finished lower level. The interior decorated with great imagination and excellent taste. Joan Grant, 226-9440.

* * *

Bayview-Finch
$124,500. You will find excellent value in this four bedroom back-split located on a beautiful landscaped pool-sized lot. This home offers a large family room with fireplace as well as a den, finished rec room, and many extras. Eileen Cohen, 226-9440.

* * *

Sandfield-Misty Crescent Nomad-Sagewood
Four fabulous homes in this prestigious Bayview area. One with indoor pool — 2 bordering park. Prices & additional information on request. Elise Kalles, 226-9440.

* * *

York Mills — 1 Acre Pool — $239,000
Two storey country home with an unbeatable proximity to schools, shopping & access to downtown. 6-8 bedrooms, spectacular lot — lots of room for tennis court. Elise Kalles, 226-9440.

* * *

St. Andrews Estate 5 Bedrooms — $164,500
It has all the "I wants", situated in a top neighborhood for raising your children — close to all the amenities. Beautiful interior offers a style of life which is both comfortable & elegant. Everything included in the purchase price! Elise Kalles, 226-9440.

* * *

Leslie-York Mills New Listing
$179,500. Two storey quality built 5 bedroom in a top neighbourhood for raising your children. This gracious home features large principal rooms, including main floor family room, fantastic walk-out lower level. Main floor laundry room, many extras. Call Eileen Cohen, 226-9440.

Harvey Kalles REAL ESTATE LTD. REALTOR

TAL-RAM REAL ESTATE LTD. BROKER

Bathurst-Eglinton
$136,500. Most charming 2 storey, 4 bedroom, 4 washroom home. Featuring centre hall styling, ultra kitchen with breakfast area, main floor panelled library & powder room. Central air, double garage, finished rec room. Tastefully decorated throughout — a pleasure to present. Renee Bald, 789-4325.

* * *

Brand New Townhouses Forest Hill
$139,500. Now ready for viewing these completely detached townhouses. Uniquely designed — intriguing in concept. Open spaces, cathedral ceilings. Upper level features 3 bedrooms & open lounge area. Main floor walkout den. Syma Solomon, 789-4325.

* * *

Glencairn-Yonge
$93,000. Just listed. Three years new detached home. Main floor laundry room, family room with open fireplace & walkout to garden. Excellent 3 bedrooms, 4 bathrooms. Most tastefully decorated. Close to all amenities. Quiet court — must be seen. Myrna Stone, 789-4325.

* * *

Ranch Bungalow York Mills-Bayview
This 3-bedroom modern home has a main floor family room & is situated on a large lot in this prestigious location. Walk to the bus yet reside on a quiet crescent. Vendor will hold a very large 1st mtge. at 9¼%. Myrna Stone, 789-4325.

TAL-RAM REAL ESTATE LTD. BROKER

LIL RUSH

Bathurst-Finch
Builder's townhouse, custom finished, gourmet kitchen, 4 bdrms on 1 level, 3 baths, 4 pce. ensuite, rosewood 1 panelled rec rm, pool-sized lot, quiet cresc. Mrs. Herzog, 636-5200.
Lil Rush R.E. Ltd. Realtor

BRENMORE REAL ESTATE LIMITED

Leslie & Steeles
5 bdrms., 2 storey Tudor with sunken living room, marble fireplace, separate dining room. Huge entrance leading to library & family room with w/o. Grand size rooms, completely broadloomed, gourmet kitchen with indoor bar, B.B.Q. Approx. 3,200 sq. ft. To view, call Ruth Straughan, 482-9990.

* * *

Blue Forest Backsplit
Charming home with 3 bedrooms plus ensuite. Modern kitchen with w/o, huge family room with w/o, nice decor, lot could take addition. Priced to sell. Call Ruth Straughan, 482-9990.

* * *

Bathurst & Sheppard
Large 2 storey, 3 bdrm. home with 2 baths plus basement apt. Spotless condition, walking distance to synagogues, attached garage. Call Emanuel, 482-9990 or 783-1095.

Miami Beach — 8-Plex
$110,000 with half cash; $14,000 income plus owner's apartment on Michigan across from Flamingo Park. Call Harry Smitnman, 745-9022.
Maurice Lavine Real Estate Professionals Inc.

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the Permanent

Spacious Glenorchy Home
$299,500. Impressive Georgian 2-storey on a 100' x 131' pool lot. Interesting kitchen, family room combination with fireplace, as well as a handsome library, separate dining room, double dramatic master suite plus 4 other bdrms. Comfortable! Cleverly designed for today's lifestyle.

* * *

Leslie-Van Horne
$115,900. Most attractive young family home, "Tudor in design", 4 bdrms (master with ensuite), modern kitchen, main floor family rm., fireplace & walkout, hardwood floors. Excellent taste in decor.

For information on above two properties, please call Florence Skelly, 481-3443 or 922-3639.

Sadie Moranis Limited • Realtor 449-2020

PERSONALIZED SERVICE QUALITY HOMES

Sandringham — Ravine
$299,500. Charming 5 bedroom, 5 bath family home on huge wooded lot. Walkout lower level to pool. Jill Hakes, 449-2020, evgs. 449-5583.

* * *

Old Colony-Bayview
$295,000. 100' x 300' tennis court plus pool-sized lot, 5 bedrooms, 3 baths. Main floor family room, fireplace, den and laundry. Mr. Pettigrew, 449-2020, evgs. 292-4780.

* * *

Leslie-York Mills
$179,900. Reduced! Custom-built quality home, 4 extra-large bedrooms, excellent location. Lydia Koo, 449-2020, evgs. 424-3154.

* * *

Bayview — Pool
$154,900. Reduced! Large secluded grounds. Separate dining room, den, Florida room. King-size master ensuite, 2 log-burning fireplaces. Mrs. Van-Lane, 449-2020.

* * *

New Exclusive — Bayview
$105,900. Inviting 4 bedroom, 2-storey. Finished rec room. Main floor den, 2 fireplaces. Lydia Koo, 449-2020, evgs. 424-3154.

* * *

Bathurst-Wilson
$91,900. Bright 3 bedroom home, centre hall plan, large attractive lot, excellent location, close to synagogues. Sheila Majid, 449-2020, evgs. 492-1443.

* * *

McPherson Avenue
$91,500. 7 rooms, 2 kitchens, 2 baths, fireplace, 120' garden. Steps to TTC and shopping. Mr. Pettigrew, 449-2020, evgs. 292-4780.

* * *

Don Mills-Finch
$83,900. Beautiful 4 bedroom home, attached garage. Large modern kitchen, finished lower level. Sheila Majid, 449-2020, evgs. 492-1443.

DEL DEL REALTY INC. REALTOR

Bathurst-Glencairn
8 rm home, great for doctor, dentist, chiropractor, etc. Finished bsmt., 3 baths, garage & ample parking. Rose Goldhar, 661-3640.

* * *

Bathurst Manor
3 bdrm. bungalow, dbl. car garage, central air, bsmt. apt., fridge, stove, dryer. Call Nellie or Jack, 661-3640.

* * *

Bathurst-Neptune
6-rm. condo., main flr. suite, family w. children. Stove, fridge & other extras. Rose Goldhar, 661-3640.

* * *

York Mills-Leslie
4 bdrm. executive, family rm., main flr. laundry rm., fireplace, oak spiral stairway, king-sz. bdrms., garage, 10% mtge. Mint condition. Rose Goldhar, 661-3640.
Del Realty Inc. Realtor

TAL-RAM REAL ESTATE LTD. BROKER

Just Listed — 3 Acres Country Atmosphere
$285,000. In Thornhill area, nestled in a secluded pocket of nature's beauty, backing onto 2 golf courses & flowing stream — this residence enjoys a crystal clear pond, bird sanctuary & heavey wooded setting. A home which blends so unnoticeably in its unique surroundings. Features wooded finished exterior, 3 bedrooms, open 32' living & dining area with barnwood panelling. One of those rare finds, 25 minutes away from Bloor & Yonge. Renee Bald, 789-4325.

* * *

Luxury Modern Gem Forest Hill
$325,000. The owner-builder didn't spare a thing in making this 13 year old residence the finest in the entire area. All 5 bedrooms of excellent proportions with 3 luxurious baths. Main floor boasts huge family room, dramatic powder room & over 40' reception hall. Ultra kitchen overlooks exciting courtyard. Oak panelled library, great help's quarters. This home is so special & loaded with quality — one must see to appreciate. Barry Tsur, 789-4325 or 789-2979.

* * *

Mini Estate Restored Lower Village
$299,000 for this 3-storey stone Tudor residence. Maintaining the old world charm & decorated in most professional manner. A true quality home, featuring 5 king-size bedrooms, den, family room, billiard room, 6 washrooms, ultra modern fully equipped kitchen, dark stained floors, leaded windows, high ceilings, panelling & more to favorably surprise you on inspection. Rena Tsur, 789-4325 or 789-2979.

* * *

Rosedale — Prestige Area Classic Georgian
$335,000. Handsome 3-storey residence displays elegant principal rooms — 2 living rooms, formal dining room & family room. 2nd floor has 4-5 bedrooms. 3rd floor luxurious servant's quarters or potential income (approved). Incredible basement. Beautiful bathrooms. Totally updated — plumbing, wiring, intercom, furnace, 7 fireplaces. Don't miss this one. Myrna Stone, 789-4325.

* * *

Luxury Condominium 1,800 Sq. Ft.
$159,000. Prestige building — doorman — near Bloor & Bay. Expensively decorated. Impressive entrance leading to 2 lovely bedrooms, den, living & dining rooms. Many conveniences — must be seen. Michelle Levy, 789-4325.

* * *

Stone Tudor — Ravine Lower Village
$189,000. On a secluded & quiet street with a country feeling. Magnificent, fully panelled reception hall & main floor den. 4 good bedrooms on 2nd, help's quarters on 3rd. 3 bathrooms, powder room & fully panelled rec room. Terrace overlooking wooded pie-shaped garden. Meeting your individual priorities. Michelle Levy, 789-4325.

TAL-RAM REAL ESTATE LTD. BROKER

TRI-GOLD realty ltd.

Leslie-Cummer
3-4 bdrm townhome, attached garage, finished basement, sunken living room, large eat-in kitchen, 17' master bedroom, bar, appliances, broadloom, central air. Only $55,900. Victor Goldman, 24 hr. pager, 663-9720.

* * *

Forest Hill Condos
We have for sale 1 & 2 bdrm. luxury condominiums offered at the lowest prices in the building. Call victor Goldman, 663-9720.

* * *

Woodbine-Finch
3 bedroom bungalow, attached garage, rough-in fireplace in basement. King-size master with walkout to raised patio. Large Hollywood kitchen. Central air. Excellent financing. Asking only $73,900. Call Victor Goldman, 663-9720.

* * *

Bayview-Cummer
1 Acre — Secluded Ravine Lot
40 Fleming Cres. Open House Sat. and Sun. 12-6 p.m. 7,500 sq. ft. home with sunken living room, ultra-modern kitchen with built-in barbeque, family room with floor to ceiling fireplace, library, billiard room, greenhouse, separate maid's quarters, cold cellar sauna, built-in vacuum system, 25' x 25' master bedroom with fireplace. Pool and tennis court to suit. Purchaser has choice of finishing ($475,000). For info call Marlon Green, res. 222-7761 or 663-9720.
For professional real estate service, call Tri-Gold Realty Ltd., 663-9720.

HERSH

Open Week-End 12-5 P.M.
Leslie-Steeles
Aspenwood Dr. 1 block east of Leslie, s. of Steeles. Just a few left! About 2,800 sq. ft. of living space. Tri-level and 2 storeys, double garage, central air-conditioning. From $118,000 up. Ida Weisfeld, 633-7777.

* * *

Finch-Grantbrook 2 Left!
Holita Dr. Spacious 8 room backsplits on quiet street. Double garage. 3 washrooms, 3 or 4 bedrooms, choice of colors in decorating. Agnes Pelc, 633-7777.

* * *

Bathurst-Ava Just Listed!
$74,900. 6 room 2-storey in immaculate condition. Spacious living & dining rooms. 3 twin-sized bedrooms. Ida Weisfeld, 633-7777.

* * *

Leslie-Steeles Detached Beauty!
Spacious 8 room sidesplit. 3 or 4 bedrooms, family room, central air, double garage. Evelyn Pollock, 633-7777.

* * *

Bathurst Manor

Bathurst Manor 7 Room Bungalow
4 large bedrooms, modern kitchen, large panelled rec room plus 3 finished rooms. 3 washrooms, newly broadloomed & draped. Rita Brown, 633-7777.

* * *

Bathurst-Wilson
$73,900. 5 room bungalow. Steps to Bathurst St. 2 washrooms. 3 rooms finished in bsmt. Open mtge. Clare Kane, 633-7777.

* * *

Bathurst-Wilson 4 Bedroom 2 Storey
Magnificent home. Ultra-modern kitchen, fully equipped, main floor huge family & powder rooms, 4 king-sized bedrooms, beautiful lot. Move-in condition. Ruth Trachter, 633-7777.

* * *

Bathurst-Sheppard 2 Bedrooms & Den!
Luxuriously appointed condo apt. with ensuite. Close to TTC & shopping. Open 1st mtge. Pool, saunas, etc. Stan Grossman, 633-7777.

* * *

Bathurst-S. Steeles 3 Bedrooms — Garage
$69,900. Lovely living & dining rooms. Modern kitchen, king-sized master bedroom, central air, walking distance to B'nai Torah. Vendor transferred! Rose Stone, 633-7777.

* * *

Sheppard-Senlac Area 2 Storey — 4 Yrs. New!
$225,000. 4 twin-size bedrooms. 4 pc. ensuite. Open foyer, spiral staircase, ultra-modern kitchen, panelled den, marble fireplace, built-ins. Heated pool. 33' rec room with wet bar, sauna, central air, costly extras. Nat Miskin, 633-7777.

Rose Hersh Ltd. Realtor

Wanted
Serious out-of-town buyer interested in 2 bedroom condominium. Prefers Bathurst at Sheppard or Finch location. Call Margaret Heiman, 483-4337.
Paul Slavens Real Estate Limited, Realtor

TAL-RAM REAL ESTATE LTD. BROKER

Executive — Bayview
$139,900. Luxuriate this summer in your own in-ground heated pool. Enjoy the central air conditioning in this spacious 4 bedroom home. Main floor has entertainment-size living & dining room, excellent panelled den, eat-in kitchen & powder room. Upstairs there are 4 good bedrooms with master ensuite. Cupboards galore. Syma Solomon, 789-4325.

* * *

Blue Forest Area
At a dead-end street — fantastic size lot — architecturally designed split level "gem". Most exciting beamed cathedral ceilings. Huge family room, excellent rec room, 3-4 bedrooms with double closets & built-ins. Central air, beautiful decor, country style kitchen. Asking $129,500. Myrna Stone, 789-4325.

* * *

Glencairn-Bathurst
Most charming & updated 3 bedroom bungalow on a 50' x 140' lot. Finished basement, central air. Large 10% mtge. Prestige location. Marion Davis, 789-4325.

* * *

York Downs-Bathurst
$114,000. Spacious 2 storey, 4 bedroom home. Large entrance, powder room, finished basement. Beautifully treed area opposite magnificent estates. Attractive financing. Syma Solomon, 789-4325.

* * *

St. Clair-Oriole Rd.
New exclusive. $99,900 for this sensational in-town-house with the "inworks" done. Smashing renovation, featuring outstanding pine kitchen, cathedral dining room, finished lower level, 3 bedrooms, 2 fireplaces, 3rd floor loaded with skylights. Still time to choose the finishings to suit your taste. Michelle Levy, 789-4325.

TAL-RAM REAL ESTATE LTD. BROKER

INVESTMENT PROPERTIES

Urgently Needed
100 homes, $80-150,000 range, preferably central area. For executives moving from Montreal and Sarnia. Call Linse Penturn, bus. 487-5201, res. 781-1465.
Montreal Trust Realtor

ROOMS FOR RENT

Bathurst Manor. Large furnished basement bed-sitting room. All comforts. Close to buses and plaza. 638-2822. 1

Sheppard-Wilmington. Nice furnished room. Use of kitchen. 633-0548 or 787-8814. 1

PERSONAL

Marriage minded? Select partner who shares your values, objectives, suits your personality, meets your individual need. Call "Project Khalla": in Toronto, Mrs. Fren, 534-7310; in Montreal, Mrs. Nadin, 282-0058, or write Box 4734, CJN, 562 Eglinton Ave. E., Suite 401, Toronto, Ont. M4P 1P1. Since 1962, seeking happiness for you. R

Members wanted! Branches for all ages. Congenial atmosphere with year-round activities and fraternal benefits. Call HENRY COHEN-SITTAYOUN, 787-0339, 9-5 p.m. or Sunday, 9:30-12:30. R

Internationally famous investigator. Civic Investigative Services, Box 75, Downsview. Phone 638-0947. 29

Ugly, "0" intelligence, introvert, unattractive dresser, humorless, swings only in a hammock. If you are 100% opposite of the above and a male between 33-38, then I'm a woman who would have a lot in common with you. Reply Box 4809, CJN, 562 Eglinton Ave. E., Suite 401, Toronto, Ont. M4P 1P1. 1

Is there a gambling problem in your family? Help available. For information, call 366-7613. R

New Members Wanted
Having difficulty finding a place to meet? Having difficulty doing your administrative work? Having difficulty planning programmes for your group? Having difficulty doing other work for your group? Having difficulty enlarging your scope of operation? We invite Jewish Societies and other independent groups to join the largest Zionist membership organization in Toronto. We offer all kinds of benefits needed by every family at co-operative rates. Don't be isolated. Be a part of the Jewish Community in an organized manner. Interested? Apply Labor Zionist Alliance, 14 Viewmount Avenue, Suite 25, Toronto, or call 787-0339 and ask for Henry Cohen-Sittayoun, Executive Director. 1

A young talented Israeli male student, 30 years old, good looking, wishes to meet a serious talented young woman. Reply Box 4812, 562 Eglinton Ave. E., Toronto, Ont. M4P 1P1. 1

Attractive, European divorcee would like to meet a mature, well-travelled professional or established businessman, 47-50 years old. Please reply with phone number. Box 4815, CJN, 562 Eglinton Ave. E., Toronto, Ont. M4P 1P1. 1

Refined, intelligent, kind and pleasant Toronto gentleman, highly affectionate and romantic, 61, 5'5", slim. I feel young, vigorous and energetic and would like to meet a young lady between the ages of 35-45 or younger in Canada or abroad (preferably Israel). I would be like a devoted father to her during the day and a passionate fantastic husband at night. Reply to Box 4817, CJN, 562 Eglinton Ave. E., Toronto, Ont. MrP 1P1. 8

Sharp businessman, age 34, is seeking an attractive single girl between 20 & 30. Write to Box 4754, CJN, 562 Eglinton Ave. E., Suite 401, Toronto, Ont. M4P 1P1. 29

Tall, handsome bachelor, comfortable, seeks mate under 40. Confidential. Reply Box 4813, CJN, 562 Eglinton Ave. E., Toronto, Ont. M4P 1P1. 1

Marriage minded, 29 years old, 6'1". Born in U.S., have lived in southwestern Ontario for 10 years. Professional businessman. Interests: art, music of all types, philosophy, religion, desire to travel. Promise patience, hard work and love to right lady. Future family. Picture preferred, not necessary. Box 4816, CJN, 562 Eglinton Ave. E., Toronto, Ont. M4P 1P1. 8

Bachelor, 26, educated, conservative, looking for young lady interested in settling down. Reply Box 4818, CJN, 562 Eglinton Ave. E., Toronto, Ont. M4P 1P1. 1

Companion for elderly lady to live-in. Non-smoker, most evenings free. Finch & Don Mills area. 494-0603 after 6 p.m. 1

PERSONAL

Autos delivered anywhere in Canada. Toronto Driveaway Service. 226-4616. 29

SERVICES

Appliances

Appliances — Repairs
Stoves, fridges, washers, dryers, air conditioners, commercial refrigeration. Mottie Nussbaum, 781-3612. R

Wasser's TV Service — Sales & Rental, Ont. Gov't Cert. #1069. Member: Toronto TV Association. Over 25 years in TV service business, 636-6666. Our name is your guarantee. R

Rojek Refrigeration. Air conditioning, refrigeration, appliance repairs, installations. Commercial/domestic. 226-2748. 15

Carpenter

Experienced carpenter, concrete, reasonable rates for alterations or repairs. 633-3467 after 6 p.m. R

Carpenter, all types of carpentry work, stores, residences, offices, recreation rooms. Call 964-2179 till 5 p.m. and 922-9482 after 5 p.m. and weekends. R

Clothing/Fur — Repairs

Wanted, used fur coats, jackets and stoles. Highest prices paid, furs by Shapiro, 3364 Yonge St. 481-9690. R

Fur repairs. Alterations, remodelling, also sheepskin coats. 494-3288. R

Corsets, brassieres and bathing suits. Individually designed. Custom-made and alterations. European experience. Margaret Lakos, 437 Lawrence Ave. W., 787-7754. 1

Electrician

Electrician
Air-conditioning. Install central unit now and save. Free estimates. 630-6402. R

Electrician. Large, small jobs, licence E78. Jerry, 638-6459. Shalom. R

Electrician. Reasonable rates, free estimates, all work guaranteed. Licence 381. Call 636-6251. R

Entertainment

Disc Jockeying for all occasions. Great music at great prices. Baron, 638-3753, 638-3275. 1

Having a Simcha?
Let us cater for your social teas, luncheons, wedding anniversaries and birthdays. 481-0647. R

Framing

Window Shades
Custom-made, shown in your own home. We beat all prices! Call Howard Swartz, Dee & Dee Carpeting, 223-3622, 483-9877. R

Health & Beauty Care

PEDICURE By Eta Gardos. Formerly from Montreal. European training. 30 years experience. 636-9524. R

Home Cleaning

Broadloom and upholstery cleaning on location, steam cleaning method. A-1 Rug Steam, 781-5359. R

Home Improvements

Aluminum siding, windows, doors, eavestrough. The finest Japanese services. Hiro Aluminum & Home Improvements, 767-6372. R

General work — building renovator and home improvements, 781-5403. R

H. G. Roofing — new eavestroughing. All kinds of repairs. Free estimates. 221-8213. R

George Construction. Specializing in general repairs, renovations and basements. 439-7211 or 653-6607. License #2187. 22

Renovator, painter, home improvements, eavestroughing, cement work. 20 years experience. No job too small. Call Joe evenings, 651-7796. R

General Contractor, specializes in renovations, alterations, home improvements, 18 years experience. Free estimates. Louis, 743-2002. R

Invitations

CHOOSING INVITATIONS takes time. Plan early for '77 and see our wide selection of papers and styles in traditional to ultra-modern. Kepahs, benchers, place cards, matches, address embossers, stationery and caligraphy. Bencher books still only 27 cents each (1967 prices). The Bar Mitzvah scroll with personalized Haftorah available at $31, including stand. We invite your enquiries for our lucite and acrylic items — savings up to 20%. **SHIRLEY NELSON:** 223-9785, 223-2722. 1

SERVICES

Invitations

Bar Mitzvah, Bridal Invitations. Generous discounts for all your simchas, and **beautiful free gifts.** Complete selection of place cards, matches, bencher books, yarmulkes, business stationery, Hebrew script available. All Canadian paper, no customs duty and no waiting. **Barbara Mortfield,** 633-8230 or 638-5040. R

Landscaping

We supply an excellent maintenance services for all your gardening and landscaping needs. Stonework, patio, pruning, sodding, planting. All types of fencing, including chain links. L. Myrie Landscaping. 654-3930. R

Miscellaneous

Guy's Carpet Repairs and Installations. 24 years experience. No job too small. Residential and commercial. 653-6435. R

Faro Artistic Ceramic Tiles. Installation and ceramic work. 537-9229, 635-4005. 1

Movers

Mike's movers and storage. Call us and compare our prices. Pianos & Lic. 630-5222. R

Small jobs only. Available any time, any day. Pro Movers, 630-9052. R

Painting/Paperhanging

Paperhanging & Painting, expert in all kinds of wall coverings, references. Call M. Friedman, 636-2263. R

Chris the Painter — Excellent interior and exterior work. 782-3472, 782-6425. R

Painting and decorating — 25 years experience. Call anytime. 638-1162. R

Paperhanging and painting. Residential, commercial, reasonable rates, experienced. Call 782-1955. R

Painting, paperhanging, plumbing — guaranteed work. 10 years' experience. Call 782-1955. R

Paperhanging & Painting, experienced, efficient. Free estimates, work guaranteed. Call 661-2301, 781-1637. R

Painting — Interior and exterior. Free estimates. Call 661-5979 after 5. R

Painting and wallpaper specialist. 15 years experience. Call 636-2086. R

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M & T Plumbing. Bathroom remodelling, repairs. Emergency service. Free estimates. All work guaranteed. Bus. 491-4997; emergency, 245-5544, pager 3691. R

Yoram the Plumber. All kinds of plumbing, repairs. Basement, washrooms. Free estimates, all work guaranteed. 661-3872. R

Gus Plumbing & Heating, new work, repairs and alterations. 536-1603. R

Professional Services

Ann Ruebottom, B.A., Reg. M., Stress Consultant. Deep relaxing massage. 924-8126. 15

SERVICES

Professional Services

Bridal cosmetician and make-up artists for Bar Mitzvahs, weddings, etc. 783-9457. 8

Tuition

Expert tuition — maths and sciences. High school & university. 783-5742. 1

VACATION PROPERTIES

Lake front cottage, 3 bedrooms, screened porch. Gravenhurst. Available for August. 782-6801. 1

Lake Simcoe. Belle Ewart. Well-treed, lake-front property in exclusive area. Completely furnished. Luxury year-round, winterized, all electric vacation home. Four bedrooms, 2 bathrooms, large living room with stone fireplace. Fully equipped laundry room and kitchen including dishwasher. $79,900. Will consider rental. Call 445-8398. 1

OBITUARIES

Alexander, Felix - On Mar. 15, late of 9 Deer Park Cresc.
Burstyn, Joseph - On Mar. 15, late of 71 Shelborne Ave.
Castel, Judith - On Mar. 13, late of 15 Jorene Dr., Kingston.
Cominsky, Gertrude - On Mar. 17, late of 264 King St. E., Bowmanville
David, Allan - On Mar. 12, late of 87 Shotwell St., Welland
David, Milton - On Mar. 10, late of 605 Finch Ave. W.
Ekstein, Hedvika - On Mar. 16, late of 122 Tyndale Ave.
Fine, Alex - On Mar. 12, late of 11 Kreiger Cresc.
Foyer, Sidney - On Mar. 15, late of 255 Ellerslie St.
Fromowitz, Abe - On Mar. 15, late of 20 Aurora Ct., Agincourt.
Glass, Abraham - On Mar. 17.
Gross, Reuben - On Mar. 17, late of 205 Richview Ave.
Grossman, Irving - On Mar. 21, late of TLC Manor Nursing Home.
Klein, Ephraim - On Mar. 15, late of 12 Rockford Rd.
Lanys, Sarah - On Mar. 18, late of 4190 Bathurst St.
Pitkin, Sadie - On Mar. 21, late of 4979 Bathurst St., Willowdale
Rich, Esther Leah - On Mar. 18, late of 3636 Bathurst St.
Rosen, Harvey - On Mar. 14, late of 280 Wellesley St. E.
Sandler, Louis - On Mar. 17, late of 3560 Bathurst St.
Snider, Lillian - On Mar. 17, late of 555 Sheppard Ave., Willowdale
Waldman, Ada - On Mar. 13, late of 12 Rockford Rd., Willowdale
Weingarten, Fanny - On Mar. 17, late of 120 Shelborne Ave.

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321—7770

CITY OF TORONTO

REFUSE COLLECTION SCHEDULE

GOOD FRIDAY, April 8, 1977, and EASTER MONDAY, April 11, 1977, are being observed as holidays within the Civic Service. There will be no collection of garbage on the above two days.

If your normal collection day is Good Friday, your refuse will be picked up the following Wednesday, April 13.

If your normal collection day is Easter Monday, your refuse will

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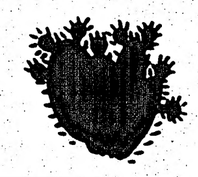

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How to live in Quebec is educational task of Le Fait Francais

By JANICE ARNOLD

MONTREAL —
History has caught up with Le Fait Francais, a pioneering group in promoting better understanding between Jews and French Canadians.

"Recent events have pushed Le Fait Francais into the fore. There's a lot more interest in what we're doing now, although our platform remains the same and we're still optimistic about Jewish life in French Canada," says co-chairman Rosetta Elkin.

Le Fait Francais was formed seven years ago by a group of concerned individuals who recognized the need to sensitize the Jewish community to the reality of Quebec. The committee saw themselves as a "catalyst" to Allied Jewish Community Services agencies, urging them, often unsuccessfully, to institute their own programs in the spirit of Le Fait Francais' goals.

"There's a lot of negative feeling in the Jewish community that can't be left to fester. Quebec is the fastest changing society in North America and we must change with it," says Mrs. Elkin. "We have to show the Jew can live comfortably in Quebec, including the officers, executive board and agencies of AJCS.

"Quebec Jews must become partners with francophones to build this province, instead of staying on the outside and ending up in isolation."

In a recent presentation to the officers of AJCS, Le Fait Francais has asked to be made a priority "in fact, not just on paper — we feel the community's ready," the co-chairman added. "If the community had read our original report, we wouldn't be in the bind we are today. There has been resistance to what we've been saying over the years." An expanded program for 1977 has been proposed by Co-chairmen Mrs. Elkin and Jack Gottheil.

The 1970 report on the Jew in Quebec by the committee of Le Fait Francais, an offshoot of the old cultural services division of AJCS, recommended that ways be found to make the community more aware of the broader world and vice versa.

The Jews' historical adaptation to the majority culture was stressed in the report, but this was not to be interpreted as assimilation and, in fact, the committee strongly suggested that it be made clear to French Canadians that Jews were not part of the greater Anglo-Saxon community.

It also pointed to the parallel between the Jews' and Quebecois' struggle for nationhood.

From its inception, all of Le Fait Francais' literature has been bilingual, hoping to set an example to the AJCS agencies.

In November of the following year, Le Fait Francais staged "Rencontre 71", an all-day meeting of AJCS social service agencies with their French counterparts. "Many myths were broken down here. It was a very open and frank discussion with each side saying what they felt," said Mrs. Elkin. "We hoped each agency would then continue programing with their counterpart agency but it didn't happen."

Language was a prime concern in the early '70s, and after a study carried out by Le Fait Francais, it was found more bilingual professionals were needed with the growth of the Sephardic population. Courses were set up in conjunction with the Catholic school commission, which ran for three years.

Interest was so great that more classes were set up for lay people, and the Saidye Bronfman Centre added two more French courses to its roster. The Women's Federation of AJCS is still offering the courses.

A playwrights' workshop between the Saidye Bronfman Centre and a French theatre company began meeting in 1973 with the help of Le Fait Francais, and each year since has presented a **Theatre Rencontre**, a joint bilingual production featuring a taste of both cultures.

By 1975 it became evident to Le Fait Francais that their program must go beyond language and a four-part seminar series was established entitled "The Reality of Quebec". The first three sessions were devoted to lectures by sociologist Marcel Rioux, a separatist; political scientist Leon Dion, a federalist; and journalist Solange Chaput-Rolland. The fourth session explored the question "Where do we fit in?"

"The seminar was very revealing. We found the Jewish community was locked in a rigid position, not as far ahead as we were." Those who attended, however, were eager for more seminars.

"Quebec Tomorrow" was the theme of the 1976 seminar, concentrating on economic, political and social trends with anglophone speakers who worked in the French Quebec milieu.

For 1977, Le Fait Francais has planned a variety of seminars on language and human rights. For the March meeting, the organization sponsored a program featuring Evelyn Dumas, editor of the separatist-oriented tabloid, Le Jour.

A spokesman for the Human Rights Commission of Quebec will be the guest speaker at the April 18 function. Pierre Laporte of the Regie de la Langue Francaise is scheduled to address the body, May 2.

Le Fait Francais has also proposed to the officers of AJCS that its relationship with the Joint Community Relations Committee of Canadian Jewish Congress and B'nai B'rith be clarified.

Included in an ambitious range of additional projects this year is the organization of workshops between AJCS and French agencies. Small interest groups will also be created to allow for better communication and rapport between Jews and francophones.

In addition, a "Commission of Enquiry" will be established by the organization to encourage individuals and groups "to meet with us for a discussion of their experiences and concerns."

One of Le Fait Francais' long-time recommendations — a translator on the staff of AJCS — was implemented recently with the hiring of Anne-Laure Levain.

Led by Moses, the children of Israel flee the tyranny of Egypt. The hand of God leads them on. Drawing done by Saul Raskin.

The Exodus taught our ancestors freedom requires eternal vigilance

By RABBI BENJAMIN HAUER

President, Board of Jewish Ministers of Greater Montreal

The great event in the history of the Jewish people, which Passover commemorates and exalts, is the Exodus, the moment of its emancipation from the Egyptian house of bondage. Ever since that event, the Jew has not ceased to explore the meaning of liberty. From that time onward Judaism has become incomparably rich in insights about the basic value of human freedom. This is why he repeatedly states, each year at the seder, "he who persists in the investigation and recital of man's liberation is praiseworthy".

One of the earliest recognitions of the Jew was that freedom requires eternal vigilance and struggle, and that in the process of his incessant attempt to safeguard it, its meanings deepen and multiply. The Haggadah, read at the seder, reminds him that "in every generation oppression is wont to raise its head".

Freedom is an expanding concept. It grows from generation to generation. It enlarges with the experience and wisdom of mankind. The ultimate goal can be nothing less than that none shall be deprived, dispossessed, or disinherited. We mark Passover yearly and participate in its moving rites, lest we become complacent and acquiescent to our situation before we shall have achieved the time when "all who are hungry have been fed" and "all who are dependent have been freed."

The process of emancipation is a continuing one. The struggle for greater freedom cannot end. No one can rest by calling a truce to the unending exertions for freedom. Liberty is endangered when apparent security throttles a people's alertness. Tyrants and dictators always believed that people will content themselves with the illusions of security they offer them, and will resign themselves to the low status which such regimes impose upon them. But in the long run, security divorced from liberty is as insecure as it is unfree.

Rabbi Benjamin Hauer

This is especially true for minorities, who must constantly live in the presence of large and overshadowing majorities. They often find it tempting to resign themselves to an uneasy peace with a condition that is less than free or just. There is the fear of becoming conspicuous. There is the tendency to talk in muted whispers and to tread softly.

There is the real danger that self-esteem and dignity will be sapped under the ever-present pressure of forces created by the massive, overt, and subtle power of the majority. Minorities must, therefore, constantly re-evaluate their position, re-affirm their rights and re-invigorate their spirit against the ever present pressures for conformity.

The Jew, the classic minority of mankind, who is, more than any other people, aware of the dangers to freedom, must look upon liberty as a God-given right with a dynamic need for constant enlargement. He must regard it as his obligation to present his convictions clearly and responsibly in the interests of the common good. Not in conflict with the other, but side by side with all free men, in the truest spirit of his heritage, the free Jew, though distinct in his individuality, will be at one with all free men in the continuing struggle for freedom for all.

He will share his convictions that free men is not free to oppress or debase another, for he cannot be fully free until he recognizes that the right to enjoy freedom is the right of all men — that the free man is not free to distort or trifle with the truth — that there is no greater tyranny than error and that tyrants have invariably used the "big lie" as a chain with which to bind the multitude — that the free man is not free to be haughty, for pride divides, nor is he free to hate, for hatred imprisons and enslaves its subject even more than its objects. The hate-filled man surrenders his freedom to think clearly, to act justly, and to feel humanely.

The Jew will then endeavor to exemplify his loyalty to the past, knowing that no man can be free if he scorns his past, without whose struggles and sacrifices he would not have come into his heritage of freedom. He will also proclaim his obligations to the future, since none is entitled to receive who is not prepared to give. He will continue in the faith that all men will ultimately realize that freedom means discipline, service and responsibility for our fellowman.

Quebec's new labels

By HARRY EDEL and HENRY SREBRNIK

MONTREAL —
In his celebrated 1945 essay on "Politics and the English Language", George Orwell observed that, since many of the unpleasantries associated with shifts of power "are too brutal for most people to face", political language often consists of "euphemism, question-begging and sheer cloudy vagueness".

All regimes are aware of the value-laden connotations contained in political and ethnic vocabulary and tend to sanitize their rhetoric accordingly. In Quebec, such a process, though in this case spontaneous and not planned by government, has also been in operation this past decade, as the province's nationalists have become more careful in maintaining a respectable image.

On the surface, the new labels they have chosen or invented to describe themselves, such as "francophone" and "Quebecois", are not discriminatory; and yet, in much of their usage, these words have acquired precisely such a meaning.

Different words reflect changing realities, and the ambiguous use of the terms francophone and Quebecois is arousing a not unjustified sense of unease among Jews and other non-French segments of the population. The non-francophones did not introduce this nomenclature, nor is it possible to be certain of their exact meaning.

As Victor Goldbloom, MNA for D'Arcy McGee riding, noted in speaking to his constituents on Feb. 23: "We have developed two particular words — anglophone and francophone — but their definition has not been identical for all people in this province". He went on to voice his concern that "francophone" not be used in the discriminatory sense that recent usage has given it, so that there would be "equal opportunity for every person who is able to function in French".

Goldbloom's concerns are not unfounded. As the Chinese philosopher Confucius long ago pointed out, "If language is not correct, then what is said is not what is meant" — and the word francophone has indeed been amenable to two different interpretations: as either French-speaking or of French origin.

It can, therefore, be used as the ambiguous compromise between these two, and has, in fact, at times served as a codeword. Under the guise of linguistic definition, it refers to the national-racial group, the French-Canadians.

The earliest ethnic dichotomy in Quebec was expressed by the terms French and English Canadian. For the French, this definition was essentially nationalist and emphasized cultural and psychological unity. As a national collectivity, French Canadians served notice of their concern with the preservation of their identity. This fortress mentality required an organic conception of nationality, and no outsider need apply for inclusion into "la race et la patrie".

The Quiet Revolution of the '60s saw a new term emerge — Quebecois. This "territorial" designation, with its nationalistic overtones, now made it incumbent upon non-French Canadians living in Quebec to become part of a newly emerging state, by taking on the attributes of the majority's ethnicity, aspirations, and culture, as well as the French language.

Such was the analysis of various radical and socialistic groups who patterned themselves on the ideas of the patriotes of 1837; it was also part of the program of the FLQ.

"Francophone" has, in a sense, been a compromise between the introspective exclusiveness of "French Canadian" and the populist, aggressive assimilationism of "Quebecois". While it casts a wider net than "French Canadian" (permitting inclusion of some outsiders — Haitians, Moroccan Jews, etc.), it nevertheless, for all practical purposes, retains the ethnic essence of the older terms.

It linguistically reflects the political attitude of the rising French-Canadian middle class: putting an end to their longstanding subservience to the English Canadian ruling class, while simultaneously obstructing a radical populist revolt, with its unpredictable consequences.

Claude Ryan, publisher of Quebec's intellectual daily Le Devoir, seems to partially concur. "Even if every anglophone learned French, that wouldn't change the thrust of the PQ towards independence," he told an audience at McGill University. "The PQ believes that Quebec, which forms a different nation, is entitled to political sovereignty. There's a language problem, and there's a power problem. (Finance Minister) Jacques Parizeau is a natural aggrandizer. I suggest it's a problem of power being located differently."

Separatist Daniel Latouche, a professor of political science at McGill and a prominent Quebec journalist, put it more succinctly: "The goal of independence is not to transform the English into French".

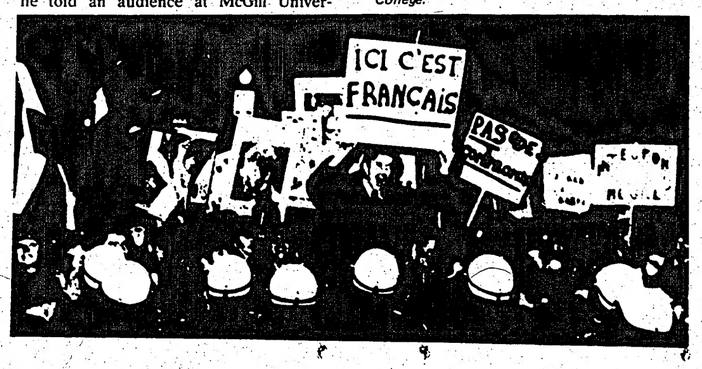
Thus it becomes clear why it has proven necessary to utilize three different terms, and why "francophone" and "Quebecois", especially, have had such an ambiguous "public relations" application. The term French-Canadian ignores or overlooks the potential of a territorially sovereign Quebec, and has the awkwardness of being racially exclusive.

The word Quebecois, while it rectifies the territorial dimension, is inadequate in that it dilutes the linguistic-ethnic identification. (Significantly, however, it is still an exclusively French-Canadian word.)

But as for "francophone", this last term has the advantage of being respectable and neutral — thus, acceptable to both the French and English middle class. It has the added merit of allowing minorities (Jews, Greeks, WASPS, etc.) to be subsumed under the "non-offensive" counterpart term "anglophone".

These are not mere word games. All these words both do and do not refer exclusively to French-Canadians, depending on audience and circumstances. In Quebec, this verbal sleight-of-hand has become a major political question mark — for a rose by any other name doesn't smell as sweet.

Messrs. Edel and Srebrnik teach at Dawson College.



AROUND THE TOWN

By JANICE ARNOLD

YOM HASHOA

A community-wide Holocaust remembrance day will be held in the Tifereth Beth David Jerusalem Synagogue April 17 at 3 p.m. **Isaac Piasetski**, chairman of the Holocaust Remembrance Committee, asks all organizations not to plan meetings during this time in order that as many people as possible will be able to participate in the Yom Hashoa commemoration.

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DIALOGUE

Montreal Hadassah-WIZO will hold a Christian-Jewish Dialogue at the Ritz Carlton Hotel April 13 from 9:30 a.m. to 4 p.m. Guest speakers will be **Herb Gray**, who will talk about the Arab boycott; Prof. **Emil Fackenheim** of the Judaic studies department of the University of Toronto, and Conservative MP **Flora MacDonald.**

• • • •

MILK AND HONEY

The Youth Theatre of Shaar Hashomayim will present the Broadway musical comedy **Milk and Honey** on April 17 and 18 at 8 p.m. in the Metcalfe Avenue Hall of the Shaar. The spirited play depicting the hopes of the people of Israel is under the direction of Robert Spivak, the choreography of Rosalind Worsoff and musical direction of Joseph Milo.

• • • •

MEALS ON WHEELS

The hundreds of women who volunteered for Kosher Meals on Wheels over the past decade will be honored at a 10th anniversary celebration in Shaar Hashomayim, April 14. Initiated by the National Council of Jewish Women in conjunction with Maimonides Hospital, Meals on Wheels served 112 meals in its first month of operation in 1967 and today serves 120 meals a day.

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SQUEEZED OUT

A space shortage in Cummings House has forced Jewish Family Services to set up temporary quarters in the old Jewish library on Decarie. The Golden Age Association, with a membership and caseload that's been growing steadily, is also facing a space problem.

• • • •

NEW SERIES

Seymour Fox, director of the John Dewey School of Education at the Hebrew University, will deliver the inaugural lecture of Shaar Hashomayim's new Betty Rudnikoff Memorial series. Lecture begins at 8:30 p.m., April 12.

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SBC BIENNALE

Response to the First Saidye Bronfman Centre Biennale for Quebec Artists has surpassed all expectations, with over 700 submissions received from all over the province. The exhibit opens April 14 at 6:30 p.m. and closes May 13. A seminar on "The Survival of the Artist in the Present-Day Society" will also be held on April 14, at 8:30 p.m., in the Jewish Public Library.

• • • •

'30S FASCISM

Fascist movements in Canada in the '30s will be the topic of a lecture by **Dr. Lita-Rose Betcherman**, author of **The Swastika and The Maple Leaf**, at the Jewish Public Library, April 17. Dr. Betcherman will explore the growth of the Fascist parties in Canada, which were allowed to flourish with the apparent tolerance of the politicians, press and public. 8 p.m. sharp.

• • • •

QUEBECOIS PLAY

The Saidye Bronfman Centre will present **Zone**, a play about a group of French-Canadian youths in the 1950s who try to break out of their east-end ghetto life. It was written by Quebec playwright Marcel Dube in 1953 and has been adapted into English by Aviva Ravel. Direction is under Daniel Simard, his first English-language production. **Zone** will run from April 16 to May 15.

• • • •

FINAL REPORT

The final report of the task force studying Project Genesis and its work among the Jewish poor has been presented to the community planning committee of Allied Jewish Community Services. The task force's recommendations will be considered an "internal matter" until the executive committee of AJCS gives it approval, probably in late April, said chairman **Oscar Respitz.**

• • • •

GAA FAIR

A multi-event program leading up to the annual Golden Age Association fair June 9 is being planned. Theme will be "The Environment", and things will get rolling April 18 with a seminar led by **Dr. Fred Knelman**, a Concordia University environmentalist. Chairman of this year's fair is **Helen Alboim.**

• • • •

FRANZ WALEK

Anyone with information on the alleged crimes of suspected war criminal **Franz Walek** (alias Valus), a wartime officer in either the S.S. or the Gestapo, is asked to contact **Avraham Weiss** of the National Holocaust Committee, at 930-7531. Walek is accused of torturing and murdering Jews in the ghettos of Czestochowa and Kielce, in occupied Poland.

This is one dilemma that had happy ending

IN MY VIEW

By CHARLES LAZARUS

MONTREAL —

It is the nature of our profession as journalists — pretentious as this may sound — to suffer the slings and arrows of outraged readers, who tell us it's about time we left Margaret to her private life, and how come we blew it in not informing the world about Rene's private life?

It is also in the nature of our profession, however, to become involved in some of mankind's major events in a very personal way, and this to a degree balances the effects of criticism.

An occasion such as this came my way recently, during the Washington hostage drama.

Professional curiosity led me to Herb Levy, executive director at the B'nai B'rith's Canadian headquarters in Toronto, and sure enough, there was a Canadian among the hostages — Horace Gold, who'd left his native Montreal years ago, and was now on the BB's executive staff in Washington.

Needless to say, it was a classic adventure in contemporary journalism — tracking down details of Horace Gold and his nightmare while, at the same time, being very careful to say nothing in print that could upset the delicately explosive situation.

Traditionally, reporters are supposed to be pristinely non-partisan, punctiliously unemotional and properly objective about their subjects.

In the case of Horace Gold, it didn't quite work that way with me.

Gold's sister, Mrs. Irving Brown, lives modestly in Montreal's Snowdon area, and it was she who confirmed that not only was he one of the hostages, but indeed his situation was particularly precarious because of the fact that he had undergone seven critical operations and was only able to function with a colostomy.

By late Thursday morning, I was able to contact Mrs. Gold in a Washington suburb. She was calm but tense, and beyond confirming that her husband was among the B'nai B'rith prisoners, declined to say anything more on the advice of the authorities, who feared that just about anything appearing in the media could trigger a massacre on the B'nai B'rith's eighth floor prison.

Nevertheless, a job is a job and journalism is journalism, so I prepared a report to run in Friday's Montreal Star — and that's when the pressure began:

Mrs. Brown called to say her sister "begged" that nothing appear, no names be mentioned. The B'nai B'rith people locally urged that the story (this was late Thursday and the piece was to appear Friday) be held up. Mrs. Gold herself, whom I called late Thursday evening, spoke with dignity but determination: Please let nothing appear.

Now I had to weigh the eternal problem facing all journalists at one time or another: go into print regardless, or accommodate special wishes of the family.

In my case, the problem was confounded:

A Jewish organization was involved and Jewish individuals, and that tipped the balance of conscience in favor of not running the story in Friday's paper.

As it happened, miraculously, by next day it was all over, and I was able to obtain a full interview with Horace Gold personally, which was published — exclusively — in Saturday's paper.

My reward was Horace Gold's telling me about how he and others — he didn't specify whether his fellow Jews were particularly observant, nor did it matter — kept repeating the "shmah" as they lay bound in terror on the concrete floor.

The spinoff reward was Horace coming on the phone Friday morning and reminding me "we're old friends; remember we vacationed together at Lake Tarleton Club in Pike, N.H. before it closed; we were at the same table, and I remember you and I were the only ones who didn't play golf."

He even remembered, said Horace, my reason for not playing golf: "You said it was because they didn't let you cheat."

He was right, was Horace!

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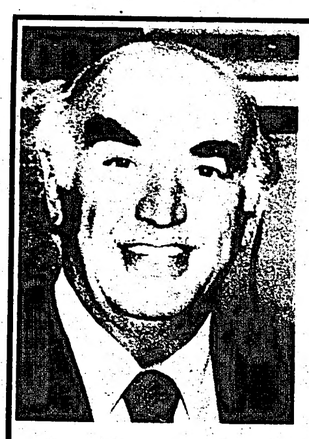
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Russian tenor to sing at Histadrut seder

MONTREAL [Staff] — Misha Alexandrovich, the famous Russian Jewish lyric tenor, will be guest artist at the Histadrut 24th Annual Third Seder Evening, to take place at the Chevra Kadisha-B'nai Jacob Synagogue April 6 at 8 p.m.

One of the Soviet Union's most celebrated artists, Alexandrovich has sung for Stalin, Krushchev and Brezhnev. He won his country's most coveted award, the Stalin Prize, and he was named a distinguished artist of the USSR. Alexandrovich has appeared in some 6,000 concerts and sold over 20 million records.

Like his compatriots, Oistrakh and Rostropovich, Gilels and Richter, Alexandrovich received many invitations to perform abroad, but because of his long-voiced hope to emigrate to Israel, permission to appear outside the Soviet Union was, up until now, denied him, which prompted The New York Times to acclaim him as "one of Russia's better kept cultural secrets over the last 25 years."

Until the pulpit was denied him, Alexandrovich was considered one of the world's great cantors, having led the major congregations of Manchester, Kovno and Moscow.

At the Third Seder evening, Alexandrovich will perform cantorial music, Yiddish lieder, Russian arias and folksongs and other selections from his vast repertoire.

"We're indeed fortunate to have such a distinguished artist with us for this Third Seder," said Dr. Chaim Arje, who is chief organizer for the event.

The Raketet Dancers of the Hillel Student Society will also perform. Some seats are still available and may be reserved by calling 735-1593.

Lyric tenor Misha Alexandrovich

Ancient Hebrew script

TEL AVIV [JCNS] — An ancient Hebrew script, believed to be the oldest ever discovered, was written from left to right, according to archeologists from Tel Aviv and Bar Ilan universities.

The script was engraved in two fragments of a clay tablet, which were found last summer at Izbet Sarta, east of Kafr Kassem. It is believed that the script is 100 years older than the famous Gezer Calendar of the late 10th century BCE.

The script of 80 letters, arranged in five lines, includes an entire line of the Hebrew alphabet similar to the modern one. The archeologists who deciphered the bottom line believe that the script was part of an exercise written by someone learning to be a scribe.

The student, the archeologists believe, probably wrote the alphabet at the bottom of the tablet so that he could copy the letters. Strengthening this belief is the fact that the word "et" appears in three lines in exactly the same position. Unlike the modern alphabet, the ancient order had the letter zayin coming after het and ayin after pei. The letter mem is missing, but there appears to be a space for it.

The tablets were discovered at the site of an ancient farming settlement of the 12th century BCE and showed that literacy had reached rural districts early in the days of the later Judges.

Archeologists had difficulty deciphering the tablet because the letters were lightly engraved. Da-

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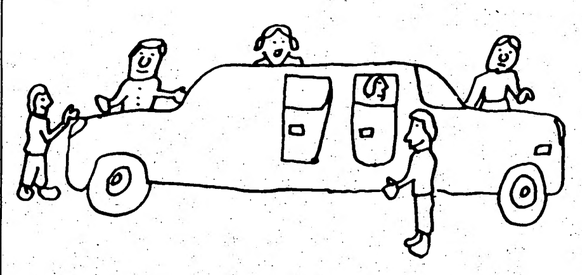

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Women keep Soviet injustices in public eye with media events

By JANICE ARNOLD

MONTREAL —
New, imaginative ideas are needed in 1977 to instill fresh pride in the Jewishness of Soviet Jews who have become disillusioned with life in Israel, say the Montreal Women's Campaign for Soviet Jewry, better known as the 35s.

It may be true that 10,000 Soviet Jews have emigrated to the United States, and others to Canada and Australia, but the 35s believe the reports have been distorted. "The public is not told that the Soviets are purposely allowing those Jews to leave who they know will not go to Israel," said Elaine Dubow, one of the original 35s. The anti-Zionist campaign presently being waged in the Soviet press describing Israel in negative terms must be counteracted, the 35s feel.

"We know there are at least 140,000 Jews in the Soviet Union who have been refused exit visas to Israel and we are not going to jeopardize their chances now."

Essentially a human rights group, the women will continue to keep the injustices endured in Russia in the public eye, through their now well-known colorful demonstrations, that over the past year have caught the imagination of the local media.

The Montreal 35s, 2½ years old and with the strongest following in Canada, almost doubled their activities in 1976 and the effort paid off.

"We're now known... we've gained credibility with media people. Instead of us having to go to them, they're now coming to us," Mrs. Dubow said.

Since the Brussels Conference on Soviet Jewry last February, the 35s, in conjunction with the Montreal Committee for Soviet Jewry and the Student Struggle, have established a post office registration clearing house to see that all mail to the Soviet Union reaches its destination and a project called "right to identity," sending regular packages containing cultural material to Jewish families.

Some of the 35s' most spectacular demonstrations last year include the Col. Yefim Davidovitch memorial at Dominion Square, where the 35s stood silently behind a rented coffin; two outdoor lunches of typical prison camp fare held at Phillips Square with passers-by invited to attend; a caleche ride through the streets of Montreal, dressed in striped prisoners' costumes, before the opening of a Canada Cup hockey game; the display of the names of 35 prominent Canadian artists in front of the Montreal Museum of Fine Arts at the press opening of the exhibit of paintings from the Hermitage museum of Leningrad, and the presentation of a basket of fruit at the Soviet consulate during Succoth, each piece containing the name of a Refusenik.

The 35s have also started successful programs in the Jewish schools. One such program saw the students at Herzliah High School prepare a seder and Passover service brought to a Soviet Jewish family by telephone.

This year, the 35s will monitor violations of the Helsinki accords, signed in August, 1975, guaranteeing reunification of families, for Canadian Jewish Congress. Any information will then be brought to the attention of the Canadian government.

A book compiled from interviews with Soviet Jews, who are happy living in Israel, will be published in 1977. The 35s made a survey of Soviet-Jewish opinions on a trip to Israel last summer.

The Montreal 35s demonstrate to demand release of Refusenik Eduard Kuznetsov.

These women know that at least 140,000 Jews have been refused exit permits.

Pesach baskets distributed

By EDDY HILLEL

MONTREAL —
The Knights of Pythias are once again working to insure that at least some of the thousands of Jewish poor in this city can properly celebrate Passover.

This year over 700 needy families will each receive a Passover basket containing traditional foods ranging from matzot, matzah meal, sugar, salt and pepper, soap and oil to fruits and vegetables, tea, coffee, and jam.

"We have been providing baskets for the past 25 years," explains Milton Schneider, Grand Lodge membership chairman.

"During the last three years the B'nai B'rith organization has co-operated with us by referring families and verifying their socio-economic status."

A family must agree to an investigation after being recommended (either by another recipient or an organization) to receive a basket. This usually takes the form of a telephone inquiry or a visit to the family's home by a representative of B'nai B'rith.

Ivanhoe Corporation, owners of Steinberg's Ltd., are donating office space where Pythians assemble baskets which they deliver door-to-door.

"This year's Passover campaign will cost upwards of $19,000," said Schneider, "not a high price to pay for all the joy that it will bring to those homes."

Pythianism is the practical application of religious and charitable principles to everyday life. The distinguishing Pythian principles are friendship, charity, and benevolence.

The order's North American heritage stems back to the American Civil War. Today, the Knights of Pythias are by charter a non-sectarian brotherhood embracing over 2,000 lodges in the U.S. and Canada. The Montreal chapter has 11 lodges comprising 1,200 members.

In addition to providing Passover baskets, Montreal's Pythians are involved in a variety of community projects including visits and assistance to hospitals and homes, a children's clinic, and the Pythian Clinic of Optometry, "the only organization in North America that dispenses free corrective glasses for children."

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CJC posthumously publishes historian's fascinating study of Jewish Canadiana

MONTREAL [Staff] — The public will at last be able to read Benjamin Gutl Sack's completed history of Canadian Jewish life up to the early part of this century.

The national archives of the Canadian Jewish Congress has translated and compiled Sack's unfinished manuscripts into book number four of its series on Jewish Canadiana.

Sack died in Montreal in May, 1967, leaving behind numerous letters and documents from his research, which began in 1920, but which since then was never put into book form.

"Sack's work is the best there is of this period. His coverage of those years can't be found anywhere else," said David Rome, archivist at Congress.

Sack's **History of the Jews in Canada** was published in English by Congress in 1945. Parts of this history had first appeared in Yiddish in the Jewish Daily Eagle, of which Sack was associate editor for many years, and in the Canadian Jewish Chronicle, in English, in 1925.

The continuation of Sack's history has been translated by Anne Glass, the daughter of his long-time colleague at the Eagle, Israel Medres.

"There's a beautiful, human story here," Rome believes, "of how a rather strange, crippled man with no special training but tremendous effort overcame his difficulties and became one of the biggest contributors to Canadian Jewish journalism."

Much of the credit is due to his widow, now Ida Mamelack, who completely devoted herself to him during his lifetime, and after his death made possible the publication of his unfinished work.

Sack came to Montreal in 1905 from Abeli, Lithuania. From birth he was crippled with muscular dystrophy. "From childhood, I could move my body only with great difficulty," writes Saul Hayes in the preface of the new volume, quoting Sack in a rare moment of personal reminiscence.

Nor had Sack studied history or literature or had much writing experience when he began his career. His schooling, due to his physical condition and the fact that his family was poor, even by the low standards of his shtetl, was limited to a cheder.

Late Canadian-Jewish historian Benjamin Gutl Sack.

"...I could not attend regularly, sometimes missing many weeks and months. I have never attended any secular school," said Sack.

"Sack had a vivid and dynamic sense of this Canadian Jewish presence....He immersed himself in the day-by-day development of his community. There was nothing of the dry antiquarian in this researcher of the records," Hayes writes in his preface.

Sack's post-1900 history is concerned with the period of unprecedented growth of the Jewish community and the firm establishment of the communal institutions founded by immigrants in the 1880s and '90s. The growth of synagogues and Jewish schools is detailed.

The original Yiddish manuscripts will remain in the Congress archives.

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Chad Gadya tale symbolizes the doctrine of retaliation

By HARRY J. STERN
Rabbi Emeritus
Temple Emanu-El

MONTREAL — The Aramaic song **Chad Gadya**, found in the Haggadah, has been interpreted to mean any number of things by any number of commentators and theologians. However, generally speaking, both Christian and Jewish scholars assume the story of **Chad Gadya** to symbolize the doctrine of retaliation — "just talionis".

According to the historical interpretation given to the **Chad Gadya**, each actor in the story is held to be a distinct type of the several oppressors of the Jews. Thus, "the kid" in the story is Israel, who was swallowed up by the cat, Egypt. Egypt was conquered by Babylon (dog); both (Egypt and Babylon) by the Medes and Persians (the stick); these by the fiery Alexander; Alexander's empire by Rome, which, like water, overspread the whole world) Rome, as mistress of Palestine, was supplanted by the ox, the Saracens.

Possibly the butcher may stand for the crusaders, and the angel of death, for the hoped-for deliverance from their cruelty. If this be so, then the **Chad Gadya** may even have been composed during the existence of the Latin kingdom in Jerusalem.

Jewish commentators give the following moral to the story of the One Kid. God rules the destinies of nations. Everyone is brought to judgment, just as surely as the strong oppresses the weak, just as surely the strong will be oppressed in turn.

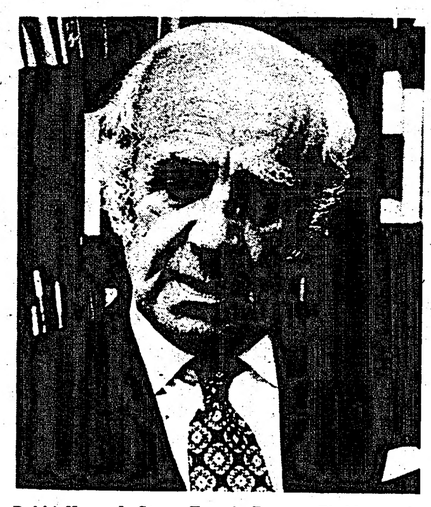
Nothing can be done with impurity, for the Holy One, blessed by He, since the creation of the world, has busied Himself with elevating the lowly from the dust and bringing the haughty to the ground.

Over Israel, He has exercised a special guardianship, because Israel suffered most. For thus it is written — "The guardian of Israel sleepeth not, neither doth he grow weary."

Many parallels to the **Chad Gadya** are found in both Oriental and Occidental folklore. The most striking parallel is an old French ballad. Many considered this song to be the prototype of the **Chad Gadya** legend because it bears a very close resemblance to the Aramaic song.

But others argue it is not at all inconceivable that **Chad Gadya** was originally a popular German folk song and that it was not of Jewish parentage. This theory is borne out by the fact that the **Chad Gadya** is to be found only in German and Polish Haggadahs.

Neither the Sephardic nor any of the Oriental versions of the Passover ritual have it. Too, the Jewish rhymes of "The Kid" were sung throughout Germany centuries past as we have it today in our Passover ritual. The "Kid" was even considered a popular German folk song, as is seen from the very fact that it is included as such in a book bearing the following title — "Fuer di Juengelcher von Unseren Leut" — in the famous anthology, **The Boy's Magic Horn**.



Rabbi Harry J. Stern, Temple Emanu–El, Montreal.

In this version of the Haggadah, the very Hebrew words "Schochot" and "Maloch Ha-moves" are retained, and substituted for the two zuzim we have two "Schilling Pfenig".

Judging from the above, scholars are of the opinion that the popular German ballad entitled "Der Herr der schikt den Jokel aus" is the real prototype of the Jewish song "The Kid".

The **Chad Gadya** story was also a subject of inquiry among English folklorists. Thus, as early as 1835, a writer in the London Congregational Magazine connected a story of the **Chad Gadya** with the celebrated nursery rhyme, **The House that Jack Built**.

At the present day, folklorists are of the opinion that such English analogies as **The House that Jack Built** and other nursery rhymes are modeled after the Aramaic Jewish story.

Similar cumulative stories parallel to the **Chad Gadya** are found in Indian, Persian, Arabic and even in modern Greek languages. Dr. K. Kohler collected materials and made a comparative study of **Chad Gadya** and many parallels. He came to the conclusion that the origin of the **Chad Gadya** is not to be sought in the Occident, but that it is best traced as belonging to the cumulative stories of the far East.

Paulus Cassel, the erudite folklorist, also vaguely supposes that the origin of the **Chad Gadya** and other rhymes is Oriental and not Occidental.

He made a detailed study of the German folk song of the master who sent out his apprentice to cut some hay, pointing out points of contact and contrast between the Jewish rhyme and the supposed German prototype.

He argues that the German supposed prototype is "a more true pattern of a popular ballad".

It is interesting to note that even a Malagasy version, as well as a Siamese version of "The Kid" story exist, outside the Persian and Greek versions.

After perusing the works written on the **Chad Gadya**, we are almost ready to agree with Prof. A. Berliner that the origin of the **Chad Gadya** is still a riddle and likely to remain one for some time. One theory is as good as another.

It is idle to speculate about the priority of the German or the Aramaic ballad. We agree with the well-known writer that "the solutions of the riddle form another **Chad Gadya** more hopelessly involved than the one which scholars started out to unravel."

But, with all that, the weight of the evidence seems to point in favor of the German version.

There is no doubt, therefore, that at the close of the 16th century, an anonymous author selected a popular German nursery rhyme and appended it to the Passover Haggadah. But, that particular person saw a deep symbolical motive beneath the German jingle.

The adaptor of this rhyme had before his mind a panorama of the history of Israel and the world as Israel was affected by it. He saw in the story the various actors to typify every enemy of Israel. They attempted to destroy the Jew. But all these forces had been really in the control of God.

Israel, in the adapter's view, is the Kid, the hero of the concatenated drama. The introducer of the **Chad Gadya** in the Passover ritual meant also to typify by the different characters, the successive rulers of the destiny of the world.

From the Jewish standpoint, it really matters little whether the **Chad Gadya** originally grew out of cumulative stories common to the far East or whether it was adopted from a nursery rhyme of the Occident.

The important thing is the interpretation put upon the rhyme by the believing Jew. The Jewish people, through its allegorical interpretation of the **Chad Gadya** has come to admire the song of "The Kid" and cherish it and has almost converted it into a devotional hymn.

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Pesach reminds of victory over servitude, warns against complacency about freedom

By RABBI MARK A. GOLUB

Temple Beth Sholom
Montreal

For thousands of years, the children of Israel have never forgotten that their ancestors were once slaves in the land of Egypt.

Their passage from Egyptian slavery into unequivocal freedom became a chief event in Israelite history, leading as it did to the divine revelation at Mt. Sinai.

Our sages have always emphasized the fact that the external liberation was not an end itself, but rather the necessary precondition for receiving the law on Mt. Sinai — the sublime climax of Israel's inner spiritual liberation.

It is mainly within the context of these exalted spiritual, historical and philosophical ideals that we celebrate our annual pilgrim festival of Pesach.

We strive to think and act in accord with the biblical passage which commands that "in every generation let each man look on himself as if he came forth out of Egypt." Our seder experience strives through Haggadah symbol, act and story to make the Exodus from serfdom into freedom a living personal encounter.

It is in this spirit that the story of the liberation is told and handed down from parent to offspring. Each child in turn grows up in the knowledge that he or she will have to preserve the Pesach traditions and beliefs by retelling the Exodus story to the next generation.

The seder represents the bond between the individual Jew and the Jewish family, with all Jews united in the narrative of the ever-renewed freedom story.

In recent years, important additions enhancing and updating the seder are The Ritual of Remembrance and Thanksgiving and the Matzah of Hope.

The former is an insert prior to the Cup of Elijah, which calls to mind the six million Jews who perished at the hands of the Nazis, and then offers prayers of thanksgiving for the establishment of the state of Israel.

The Matzah of Hope, an additional matzah at the seder table, includes a ritual statement explaining that it is "...a symbol...for the 3.5 million Jews of the Soviet Union (and) reminds us of the indestructible links that exist between us....we know that Soviet Jews are not yet free — not free to leave, not free to learn of their Jewish past, or to hand it down to their children.....As their voices rise in Jewish affirmation and protest, we add our voices to theirs....Thus shall they know that they have not been forgotten, and they shall yet emerge into the light of freedom.."

Hence Pesach today, with all our Jewish problems, fears and tragedies as the people Israel, serves to remind us not only of our great victory over servitude and our realized vision of freedom in lands of democracy, but also warns us against complacency and abuse concerning that freedom.

That which we have today could just as easily be lost tomorrow in a world that is constantly shrinking for the Jewish people. The universal message of Passover cries out for protection of our fundamental dignity and rights as Jews and human beings. Integrated within these precious principles is belief in God and the practice of our faith as free people.

As the great Jewish philosopher Philo once wrote: "That person alone is free who has God for his leader."

Lubavitch yeshiva built on idealism

MONTREAL [Staff] —

Thirty-five years ago, 29 young Torah scholars from Europe were granted asylum in Canada for the duration of World War II.

They arrived on a Friday and that same evening, the Lubavitcher Rebbe instructed them to make Montreal a centre of learning, an example to the world.

Thus they laid the foundations of the Rabbinical College of Canada, more commonly known as the Lubavitcher Yeshiva, a familiar landmark on Westbury Avenue.

The original parochial school, built in 1944, stood on Pine Avenue East, and since the first graduation in 1948, thousands of boys, and later girls with Beth Rivkah School, have come and gone.

"We're a school based on idealism," said Rabbi Lieb Kramer, the college's director for many years and one of the 29 founders. "Although it often means more expense for us, we still never turn anyone away."

There are almost 500 students in the kindergarten, elementary and high schools today, of which about half are paying little or nothing. Only 10-15% pay the full tuition fees, which are as much as 50% lower than those of the Jewish day schools. Teachers actually accepted a cut this year in their already below-average salaries.

Despite the fact the college is now running a three-quarter million dollar deficit and set a campaign objective of $648,000, individual attention to each student has not suffered. "We deal with each child as a separate world," Rabbi Kramer said.

The special treatment has paid off. Students at the college consistently achieve higher marks in nearly every subject than students in other Jewish schools and public schools, especially in chemistry and mathematics.

The name Rabbinical College is a bit misleading. In its 35-year history, only 150 graduates have become rabbis. "Our only aim is to educate a student so that he is well aware of his Jewish heritage. We try to graduate activists in Jewish life."

A post-graduate program is maintained for those of 19 or 20 years of age. Financial assistance is often given to graduates long after they leave school.

The adult education program provides a sanctuary for many older men who wish to study. "We are a 24-hour-a-day operation," said Charles Roth, one of the school's chairmen.

Rabbi Kramer is not worried about more class time having to be devoted to French instruction. The college was, in fact, ahead of its time when in the '60s, the first four grades were taught in French only.

"We are not afraid of the future in Quebec. The Lubavitcher Rebbe (Menachem Schneerson of New York) told me at the end of January that the fear and hysteria that took Jews after Nov. 15 multiplied the significance of the PQ victory way out of proportion. We've had an election, not a revolution."

"The Passover Meal" by Moritz Oppenheim shows head of family wearing traditional kitel. The German-Jewish artist painted it in the year 1860.

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Yiddishkeit on the air waves

By JANICE ARNOLD

MONTREAL — Come noon Sunday, thousands of Montrealers gather round their radios to catch a little yiddishkeit on the air. After 14 years, Nachum Wilchesky's CFMB program has become something of an institution, and for many, especially the elderly, it is one of the few links they have with the world that was.

Weekdays, 1,100 elementary school youngsters know him as Wilchesky, principal of Jewish People's & Peretz Schools, not a faceless voice, but a literally towering figure who occupies an office on the second floor of the Van Horne Avenue school.

With aspirations of becoming the "educator of the masses," Wilchesky entered broadcasting without any prior experience while he was principal of the afternoon school of Congregation Beth-El.

"It happened quite accidentally," he explained, drawing on a cigarette and leaning back from his paper-strewn desk at JPPS. "I was at the shiva of a friend of mine's mother-in-law for breakfast when he mentioned to me that CFMB was looking for somebody to do a Yiddish program. He had just started working there as a salesman when the station began in December, 1962."

Within a few weeks the "Jewish program", as it is known by most, was on the air. Over the years, Wilchesky has tried to remain topical without being controversial.

"I don't editorialize — I don't think we need to wash our dirty laundry in public. But on the other hand, we try not to be wishy-washy; we do feature good guest speakers."

The one and a half hour program's real appeal lies in its Yiddish and Hebrew music and literature and poetry readings, as well as its local and Israeli news items.

"I don't need to do this, but I think it's important. We all need a moment to just sit down and relax. Maybe I'm foolish, but I like to do it."

There have been redeeming times over the years, like the Sunday after the Yom Kippur War.

The program is always taped Thursday nights, and, of course, not knowing that war would break out that Saturday, a joyous Succoth show was put together. That Sunday the Succoth program had to be scrapped, and Wilchesky and CFMB owner, Dr. Casimer Stanczkowski, hastily assembled the latest news reports and played music that was appropriate for a solemn occasion.

"A Jewish woman called in during the middle of the program complaining about our playing sad songs and 'why can't we hear happy songs?' Then a French Canadian man phoned in and said even though he does not understand Yiddish or Hebrew and knows only a little English, he could sense from the music that we were going through a difficult time.

"He said to me, 'Don't worry; I know the Jews will win.' He got the message, while the Jewish woman didn't. He made it worth the effort."

Then there was the time Wilchesky received a letter from an old blind man who had gotten a small child to write it for him. "He told me that Sunday morning, when he could hear the program, was the only bright spot in his life now."

Wilchesky is including more English in his program now in an attempt to reach the younger people and the 70% in the Jewish community who are not totally at home in Yiddish or Hebrew.

Wilchesky was born and educated in Montreal (a "product of Labor Zionism"), and began working at JPPS in 1948. From 1961-69, he was principal of the afternoon school of Congregation Beth-El, and he then returned to JPPS as principal when his former teacher and "mentor", Shloime Wiseman, retired.

He is also national treasurer of Canadian Jewish Congress and has been an officer of the Canadian Zionist Federation.

Souvenir photo of a 1915 seder for wounded Austro-Jewish soldiers. Whatever became of these men?

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WANDERING JEW STEREOTYPE EMPLOYED BY PLAYWRIGHT

By MEL SOLMAN

MONTREAL — Antonine Maillet is one of French Canada's foremost playwrights.

Although her name may not be a household word in the rest of the country, in recent years her one-woman play, **La Sagouine**, has been received by French audiences with the same enthusiasm as English-speaking audiences show for Hal Holbrook's **Mark Twain.**

Viola Leger, the superb actress who played the philosophical Acadian charwoman in **La Sangouine**, has been cast in the leading role of Maillet's newest work, **Evangeline Deusse**, currently drawing capacity audiences at Montreal's Theatre du Rideau Vert.

In this play, the Acadian-born playwright deals with the question of people in exile, a theme with special meaning for those Jewish theatregoers who can brave the severe complexities of the Acadian accent.

Acadia was the name for the French colony in present-day New Brunswick whose residents were deported, en masse, by British soldiers in 1755. Whole families were callously broken up and scattered throughout colonial America from New England to Louisiana.

In a famous poem, 19th century American poet, Henry Longfellow, describes the conquest of Acadia and the separation of Evangeline from her lover, Gabriel.

In Maillet's new play, the latter-day Evangeline is an 80-year-old woman who recently left contemporary Acadia to live in Montreal with her son and daughter-in-law.

To ease the pain of exile, she plants a small fir tree from home in a municipal park. It is in the park that the entire action of the play unfolds.

There Evangeline meets an 80-year-old native of Brittany who, after 50 years in Canada, has still not forgot the place of his birth. Joining them is an aging French-Canadian school crossing guard who moved unwillingly to Montreal in search of "un job".

Complementing this forceful theme of exile is an elderly Orthodox rabbi. It is here, whether the playwright realizes it or not, that her powers of characterization run into difficulty.

While the play is ostensibly dealing with "types" — the French-Canadian is called Le Stop, the man from Brittany, Le Breton — the portrayal of Le Rabbin is rather shallow and contains certain outright errors.

With no malice intended, Miss Maillet employs the archaic stereotype of the wandering Jew in order to give her theme of exile an eternal quality.

Her depiction of the rabbi is as unintentionally offensive to Jewish people as the Hollywood stereotype of the happy-go-lucky French Canadian lumberjack would be to Miss Maillet.

Part of the problem is simply ignorance. When Evangeline, homesick for the sea, brings a pot of boiled shellfish to the park, the rabbi shares the meal with the others, washing it all down with wine which is clearly not Manischevitz.

This sincere attempt to demonstrate tolerance and friendship backfires from the point of view of kashruth.

The great failure of the playwright, however, is making the rabbi so completely symbolic that he seems to lack flesh and blood. He is a refugee from nine different countries who lost his fortune in Argentina and his three sons in Germany.

This does not mean that the play's treatment of the rabbi is either cruel or malicious. There are some tremendously moving scenes involving the rabbi.

And yet, Maillet's characterization of him is almost medieval. She betrays a total lack of understanding of the changing Jewish consciousness since the establishment of Israel.

In a very indirect way, therefore, the play highlights a problem plaguing the whole country — the continuing failure of different cultural groups to effectively communicate with each other.

Antonine Maillet, French Canada's Acadian playwright.

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Run-away immigrant girls

The oldest profession is cause of growing concern in Israel

By BARUCH NADEL

TEL AVIV —

Tova, 22, is personable, intelligent and articulate, quite unlike her sisters of the craft in appearance. Her father, a builder by vocation, and mother came from the Persian Gulf city of Basra with two children in the aliyah of some 25 years ago; 10 more brothers and sisters were born here.

Fourth in line of birth, Tova went to primary school and then had two years at a secondary trade school before leaving home altogether. "Home" was at first two rooms; later it was four rooms as the family grew to 14.

Telling her story, she said that one of the reasons compelling her to leave school and home was that the former was unsatisfactory, and in the latter she had nowhere to prepare lessons: "No table, no cupboards, few chairs, nothing but beds, beds, beds...."

She spent two years working as a hotel chambermaid in the mornings and as a kitchen-hand washing plates at a wedding reception hall of nights, a 12-hour day. But because she came home after midnight, her older brother's friends taunted him that she was a prostitute employed in a discotheque.

Instead of finding out what she really did, he believed them and gave her brutal beatings. Her father was powerless or unwilling to interfere.

"When my brother heated a knife white-hot and burned my legs — I still have the scars — I couldn't take it any longer and ran away from home," she said. "One of my brothers graduated from university as a chemical engineer. I didn't have the same opportunity. I couldn't even go home to visit my mother any more because of 'the way I turned out'."

Crowded homes are one cause

Many girls in that social stratum are subjected to parental invective such as "You'll end up as a prostitute yet!" even before they realize the nature of male attraction. In most cases it is the first provocative hint, filling them with a sort of expectancy, and of course — if and when they go wrong — enabling their parents to crow triumphantly, "I told you so!"

Dr. Yaacov Kellner, sociologist and psychologist, who had experience with these problems for many years, cited as another cause the congestion in crowded homes where children witnessed at first hand the nightly sexual relations between parents.

"It bred in them a negative image of the womanly function," he stated.

" 'It isn't the feminine function that's wrong,' they say, 'but my mother who failed, had to marry a man much older than herself, never went to school, gave birth to many children — too many. I want to marry a young man, to learn, not to have so many children.'

"That's the point at which mutiny against family sets in, against the will to learn — the revolt against the negative image of the woman."

Young immigrant girls always run this risk on entering an unfamiliar environment in which the old customs and values have no foothold. The situation aroused particular problems for North African Jewry, said Dr. Kellner; Zionism and the massive population growth in the '50s laid stress on political aspects rather than the need to maintain the cultural modalities of the newcomers.

The same point is made by the sociologist Dr. Abraham Stahl, in his study on "Prostitution Among Jews," which he perceives as a corollary to the transition from one culture to another.

He argues that misconceptions among the Ashkenazi Jewish community as to "negative qualities among Oriental Jews, especially those hailing from Morocco," have created a denigratory attitude which may be held responsible for fostering inter-communal tensions, and is likely to strengthen the factors impelling girls of Oriental Jewish families to take up prostitution as a livelihood.

"Tova" had a similar experience after running away from home in the Negev and winding up in Netanya. For a while she slept on doormats in hallways and roamed the streets until picked up. Her initial encounter was not unpleasant and she spent several weeks in Netanya.

It was a case of drifting into prostitution — "I became one without deciding beforehand," she said.

The most blissful period in her life, said "Tova," was when she enlisted in the army Women's Corps at the age of 17½ after being reconciled with her family. But she went on her leaves to Albert, an acquaintance, in Netanya.

But on one occasion she overstayed her furlough and was caught while consorting with Albert. Her application to stay on in the army after the two years' conscript service ended was denied and she spent seven days in detention. None of her protestations availed.

She was discharged from the army on the expiry of service and willy-nilly returned to prostitution in civilian life.

That was in September 1974. "Tova" left Albert after a while when he married and then worked in a Tel Aviv "massage parlor," where she earned up to $100 daily (30% of her take; the owner pocketed the other 70%), and was in and out of the police lockup at Abu Kebir.

She was appalled by the conditions in the lockup and frightened of the other inmates — 10 in a cell during the remand period in custody. "None of them was an 'Ashkenazit,' " she said bitterly. "They were all 'Orientals,' uneducated, dirty and with filthy habits and tongues. I was never like those street whores."

The police also harassed and tormented her, and classified her as a "common prostitute," to be picked up even if she sat quietly in a cafe, she said.

Concern for her safety turned her into a call-girl. She rented an apartment with a telephone, and her connections with barmen in some of the Tel Aviv hotels assured her of a high-class clientele. Her fee ranged from $110 to $130 for a five-hour stay with visitors.

"Tova" knows English sufficiently to conduct conversations with non-Israeli clientele. But the life has begun to pall on her. She has tried to give it up, without success. "The police are always waiting there to pounce whenever I go out, and every time I try to learn something, a trade, they interfere with me and I have to return to prostitution."

[Jerusalem Post]

A disputation between Christians and Jews. From 'Geshichte der Deutchen Juden'

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Tradition vs. modernity

The status of women in the Middle East

By CHERYL E. KRITZ

The veil is still worn by many women in Arab world.

The status of women in the Arab world is very different from that of the 20th century West. In a region so penetrated with tradition, feminism coexists uncomfortably with religious orthodoxy.

The Shari'a, which is Islamic law, defines the rules of traditional social behavior, and women are accorded a role inferior to that of men.

A daughter guilty of sexual indiscretion brings dishonor to her paternal family and must be punished; capital punishment is considered the only way of restoring family honor. The concept of female honor is bound by sexual conduct and virginity; once lost, honor cannot be restored. Male honor, on the other hand, can be acquired, lost and regained, depending upon behavior.

Arab sensitivity to the preservation of female honor is so well ingrained that a lifestyle designed to prevent situations potentially threatening to a woman's sexual virtue has been built around it. Traditionalists oppose the Arab woman's participation in business and political life, not on the basis of her ability, but rather on the presumption that she could not retain her chastity in an integrated social environment. Female circumcision, a pre-Islamic custom, is still widely practiced in several Arab countries. Sociologists suggest that it was devised to repress female sexuality and, thus, deter promiscuity.

Traditionally, the Arab woman marries at a young age to a man of her father's choice. Married life is overshadowed by the threat of divorce. A husband is entitled to divorce at any time, even against his wife's will, by merely declaring verbally that this is his intention. An Arabic saying, "A woman never knows whether she is going to eat the meal she is cooking," best reflects this tenuous marital status.

The Arab woman's supreme task is that of motherhood, yet she is given little consideration in matters of child custody or inheritance. Very few women get any schooling and even fewer go to work outside the home or participate in public life.

Ancient Arab tradition permitted a man to have as many wives concurrently as he pleased. The advent of Islam reduced the permissable number to four. Although polygamy is considered passe and is socially condemned in many Arab countries, especially by the middle and upper classes, Tunisia and Turkey are the only Islamic countries that have prohibited it.

Although the image of the egalitarian woman is slowly developing within Arab society, it remains largely confined to urban centres and upper-class circles of Moslem society. Social change in the Middle East, a slow and tedious process, is resulting from exposure to urban environments penetrated by Western ideas, rather than from any unified revolution or reformation of social consciousness.

Despite the unifying influence of Islamic law, the diversity of political history, trade, and technological advancement reached in each Arab country has, naturally, influenced the level of social awareness and the status of women in society.

In the Arab world, the status of women is perhaps the most advanced in Lebanon and Egypt. The Lebanese woman owes her upgraded condition in part to that country's relationship with the West and to a large Christian populace, which has been more receptive to social change than Moslem society. The educated woman of the upper classes is free to develop a professional career. Other indications of social change include the availability of birth control and suffrage rights. (Women received the vote in Lebanon in 1952, as they did in Syria in 1949, in Egypt in 1956, and in Iraq in 1967.)

The lot of Arab women gets considerably bleaker when considering Saudi Arabia and the other Persian Gulf states. A study by UNICEF released at the 1975 International Women's Year Conference in Mexico City concluded that women in oil-wealthy Oman, Kuwait, Qatar and the United Arab Emirates now living in urban environments are, for the most part, even more secluded than when their husbands were laborers.

Petrodollars have bought these women leisure time, maids, televisions and time-saving appliances, but no political or civil rights. Despite a labor shortage and the example of immigrant Egyptian, British and Palestinian working women, these Persian Gulf countries have an indigenous female work force of only 1%.

It is in the Arabian peninsula, long-isolated from foreign influence, that the position of a woman is most restricted. The Saudi woman, for example, can neither drive nor travel abroad without the written consent of a male family member. On a ruling by the World Moslem League in 1975, Saudi Arabia banned the usage of contraceptives and decreed that the smuggling of contraceptive pills or devices into the country be punishable by six months of imprisonment.

Saudi school classes are segregated; few girls enter high school, and only a relative handful go beyond. Of the 6,000 Saudi students studying abroad, 95% are men. As a concession to tradition and the desire of his daughter to receive a college education, Prince Talal, brother of King Kahlid, commissioned the University of Houston last fall to provide "carry-out" service for Princess Rima in Riyadh, including the dispatch of two professors and all the required books and films. Relatively few families, however, can provide their daughters with such costly educational arrangements.

Easing out of her father's house is the educated Palestinian woman. Thanks largely to UNWRA schools, the Palestinian woman is often well-educated and career-oriented. In addition to lending financial and intellectual support to the Arab guerillas, several Palestinian women have actively participated in sabotage missions.

Unlike her counterpart in the Arab world, the Arab woman in Israel enjoys a status in the eyes of the law equal to that of men. Legislation embodied in Israel's 1951 Equal Rights of Women Law states: "The same laws shall apply equally to men and to women in all legal matters, and those laws which discriminate against women shall be unenforceable."

Bigamy is banned in Israel, even though the Shari'a permits it. Under Israeli law, a woman's consent to marriage is required, and marriage is set at a minimum age of 17 years. In the event of divorce, both spouses must take legal action and register their divorce in a religious court. As it has become far more difficult for a Moslem to divorce his wife against her will, the divorce rate among Israeli Moslems has dropped steadily since Israel's independence, from 1.7 per thousand in 1946 to 0.4 per thousand in 1968.

Laws in the realm of personal status recognize a woman as the natural guardian of her children and grant her equal status with men in matters of inheritance. Every woman over the age of 18 has the right to vote and to be elected to public office. This provision has been extended to Arab women on the West Bank.

In education, the results of profound change have not only been felt by the rise in Arab and Druze school attendance, but also by the impact of educated women in the social and economic spheres of Israeli society. In 1948, only 15% of Arab girls attended primary school; by 1973, their rate had increased to 93% in the rural areas and 99% in the cities. In 1952, there was only one Arab girl enrolled in the Hebrew University; today there are about 200. The Compulsory Free Education Law, binding all Israeli citizens, covers nine years of schooling.

Bedouin women hew to traditional ways.

Although the Israeli Arab woman rarely works outside her village, she joins some 15,000 other Arab women as salaried employees, more than 4,000 of them married. She is a member of Israel's Histadrut and is entitled to the advantages and social benefits gained for the working woman, including pension funds, health insurance and minimum wage protection.

[Near East Report]

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